Collated & Perfect Sept 1841 [illegible]

SUSURRIUM
CUM
DEO.
SOLILOQVIES:

OR,

Holy Self-Conferences of the DEVOUT SOUL, upon sundry choice Occasions,

With Humble Addresses to the Throne of Grace.

Together with

The *Souls* Farwell to Earth,

AND

Approaches to Heaven.

By JOS. HALL, B. Norwich.

LONDON,
Printed by *Will: Hunt*, and are to be sold by *George Latham* junior, at the Signe of the *Bishops Head* in St *Pauls* Churchyard. 1651.

VERA EFFIGIES REVERENDI DOMI IOSEPHI HALL NORWICI EPISCOPI.

This Picture represents the **Forme**, *where dwells*
A **Mind**, *which nothing but that* **Mind** *excells.*
There's **Wisdome**, **Learning**, **Witt**; *there* **Grace** *&* **Love**
Rule over all the rest: enough to prove;
Against the froward **Conscience** *of this* **Time**,
The Reverend Name of **BISHOP** *is no Crime.*

Collated & Perfect Sept 1841 [illegible]

SUSURRIUM
CUM
DEO.
SOLILOQVIES:

OR,

Holy Self-Conferences of the DEVOUT SOUL, upon ſundry choice Occaſions,

With Humble Addreſſes to the Throne of Grace.

Together with

The *Souls* Farwell to Earth,

AND

Approaches to Heaven.

By JOS. HALL, B. Norwich.

LONDON,
Printed by *Will: Hunt*, and are to be ſold by *George Lathum* junior, at the Signe of the *Biſhops Head* in St *Pauls* Churchyard. 1651.

THE AUTHORS SVPPLICATORY DEDICATION.

TO thee only, O my God, who haſt put theſe Holy Thoughts into my ſoule, doe I moſt

humbly desire to Dedicate both my self and them: Earnestly beseeching thee graciously to accept of both; And that thou wouldst be pleased to accompany and follow these my weake practicall Devotions, with a sensible blessing in every Reader. Let these good Medi-

Meditations not reſt in the eye, but deſcend into the Boſome of the Peruſers: and effectually work in their Hearts, that warmth of pious Affections, which I have here preſumed to exemplifie in mine; To the glory of thy great Name, and our mutuall comfort,

in the day of the glorious appearing of our Lord Jesus. Amen.

THE

To the Reader.

WE ſhall not trouble you with many materiall faults, onely Correct this following,

Page 177. line 15. for *Filthineſſe* read *faithleſneſſe*.

June the 26th 1650.

I Have peruſed theſe divine and holy Soliloquies between God and the faithfull Soule, and doe finde them to bee ſo pious and profitable, ſo ſweet and comfortable, and full of pious and ſpirituall Devotion, that I judge them well worthy to bee Printed and Publiſhed.

JOHN DOWNAME.

Selfe-Conferences.

Soliloq. I.

The beſt Proſpect.

My God, I ſhall not bee worthy of my eyes, if I think I can imploy them better, than in looking up to thy heaven: and I ſhall not be worthy to look up to heaven, if I ſuffer my eyes to reſt there, and not looke through heaven at thee, the Almighty Maker and Ruler of it; who dwell'ſt

Sol. 1. there in all glory and Majesty; and if seeing thee, I doe not always adore thee, and find my soul taken up with awfull and admiring thoughts concerning thee: I see many eyes have looked curiously upon that glorious frame, else they could not have made so punctuall observation of the site, and motion of those goodly Globes of light, which thou hast placed there, as to foretel all their Conjunctions, and Oppositions, for many hundred yeares before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisedom,

dom, which keeps up those numberlesse and immense bodies in so perfect a regularity, that they all keep their just stations, and times, without the least varying from the coûrse which thou settedst them in their first Creation; so whiles their observation makes them the wiser, mine shall make me the holier. Much Variety of Objects hast thou given us, here below, which doe commonly take up our eyes; but it shall bee my fault, if all those doe not rather lead my thoughts to thee, than withdraw them from thee; since thy power and Majesty is clearely conspicuous in them all. O

SOL. I.

Sol. 2.

God, whiles I have eyes, let me never but ſee thee in all things, let me never but enjoy thee; Let mee ſee thee here as thou maiſt bee ſeen, by the eye of faith, till I may ſee, as I am ſeen, hereafter, in glory: Let mee ſee thee as through a Glaſſe darkly here on earth, till I may come to ſee thee face to face in heaven.

1 Cor. 13. 12.

Soliloq. II.

The happy parting.

Euthym. in Præfat. Pſalmorum.

IHave lived divers years longer than holy *David* did; yet I can truely ſay with him; if that Pſalme were

were his which hath the Title of *Moſes*; We have brought our years to an end, as it were a tale that is told: Me thinks, O my ſoule, it is but yeſterday ſince wee met; and now wee are upon parting; neither ſhall we, I hope, bee unwilling to take leave; For what advantage can it bee to us to hold out longer together? One peece of mee cannot but grow more infirme with uſe and time; and thereupon muſt follow a decay of all faculties, and operations: Where the Tools are grown bad and dull, what worke can bee exquiſite? Thou ſeeſt it then neceſſary, and inevitable that wee muſt yeeld

SOL. 2.

Pſal. 90.9.

Sol. 2: to age, and grow worſe with continuance.

And what privilege can more time give us in our duration? We ſee the baſeſt of ſtones laſt longer than the durableſt plants; and wee ſee trees hold out longer than any ſenſitive Creatures; and divers of thoſe ſenſitive Creatures out-laſt man, the Lord of them all: Neither are any of theſe held more excellent becauſe they weare out more houres: We know *Henoch* was more happy that was fetcht away at three hundred ſixty five yeares, than *Methuſelah* at nine hundred ſixty and nine: Difference of age doth nothing but pull downe

Gen. 5. 23. 24. 27.

downe a ſide where there are not ſupplyes of increaſing abilities. Should we continue our partnerſhip many yeares longer, could we hope for more health and ſtrength of body, more vigour of underſtanding and judgement, more heate of good affections? And can wee doubt that it will bee elſe-where better with us? Doe wee not know what abides for us above? Are wee not aſſured that if our earthly houſe of this Tabernacle were diſſolved, wee have a building of God, an houſe not made with hands, eternall in the heavens. Why therefore, oh, why, ſhould yee be loath

SOL. 2.

2 Cor. 5. 1.

Sol. 3: to part upon fair termes? Thou, O my ſoule, to the poſſeſſion of that happy Manſion, which thy deare Saviour hath from eternity prepared for thee in his Fathers houſe: and thou, O my body, to that quiet repoſitory of thy Grave, till yee both ſhall happily meet in the bleſſed Reſurrection of the juſt, never, never to be ſevered?

Soliloq. III.

Heavenly Converſation.

IT matters not a little with whom wee hold our familiar Converſation;

tion ; for commonly we are transformed into the Diſpoſitions and manners of thoſe whoſe company we frequent : We daily ſee thoſe who by haunting the ſociety of Drunkards, and debauched perſons, have from civill and orderly men growne into extremity of lewdneſſe ; and on the contrary, thoſe who have conſorted themſelves with the holy and vertuous, have attained to a gracious participation of their ſanctity : Why ſhouldſt thou not then, O my ſoul, by a continuall converſation with God, and his Angels, improve to an heavenly diſpoſition? Thou canſt not, whiles thou art here, SOL. 3.

Sol 3.

here, but have ſomewhat to doe with the world; that will neceſſarily intrude into thy preſence, and force upon thee buſineſſes unavoidable; and thy ſecular friends may well look to have ſome ſhare in thy ſociable entertainements: But theſe are but goers and commers, eaſily and willingly diſmiſſed, after ſome kinde interlocutions: The Company that muſt ſtick by thee is ſpirituall, which ſhall never leave thee, if thou have the grace to apply thy ſelfe to them upon all occaſions.

Thou maiſt hold faire correſpondence with all other not offenſive compani-

panions; but thy entire-neſſe muſt be onely with theſe. SOL. 3.

Let thoſe other be never ſo faithfull, yet they are uncertaine; be their will never ſo good, yet their power is limited; theſe are never but at hand, never but able, and willing to make and keep thee happy. O my God, thou ſeeſt how ſubject I am to diſtractions; Oh hold me cloſe to thee: Let me ever enjoy the ſame company here in my Pilgrimage, which I ſhall for ever enjoy hereafter in my home.

Soli-

SOL. 4.

Soliloq. IV.

Love unchangeable.

OUr younger yeares are wont to bee delighted with variety, and to be much affected to a change, although to the worse: The childe is better pleased with his new Coat, though the old be farre handsomer: Whereas age and experience fixeth our desires, and teacheth us to set the greatest value upon those good things wherewith we have been longest acquainted.

Yea, it is the generall disposition of nature to be cloyed

cloied with continued blessings, and upon long fruition to complaine of that good which we first commended for pleasing, and beneficiall: VVhat could relish better with the Israelites the first morning than the Angels food which fell downe from heaven every day about their campe? the taste whereof was like to wafers made with honey: If we stay but a while, we shall, ere many yeares, heare them calling for the Onions and Garlick of Egypt; and crying out: *Now our soule is dryed away; there is nothing but this Manna before our eyes.* Our wanton appetite is apt to bee weary of the best

Sol. 4.

Exo. 16.13
Deut. 8. 3.
Exo. 16.31

Num. 11.6

Sol. 4. best blessings, both of earth and heaven, and to nauseate with store: Neither is any thing more tedious to us, than the enjoyned repetition of a dayly-tasked Devotion. But contrarily, Grace indeares all blessings to us by their continuance, and heightens our affections, where they are rightly placed, by the length of the time of their enjoying. O God, it is thy mercy that thou hast vouchsafed to allow mee an early interest in thee, even from my tender yeares: The more and longer I have knowne thee, the more cause have I still found to love, and adore thee; Thou art ever one and unchangeable; Oh

Oh make thou my heart ſo; Devote thou me wholly unto thee; and by how much cooler my old age is in all other affections, inflame it ſo much the more in my love to thee. SOL. 5.

Solil. V.

The happieſt Object.

IF we could attaine to ſettle in our thoughts a right apprehenſion of the Majeſty of God, it would put us into the comfortable exerciſe of all the affections that belong to the Soule: For ſurely, if we could conceive aright of his Omnipotent power, and

Sol. 5. and tranſcending glory, and incomprehenſible infiniteneſſe, we could not but tremble before him, and be alwayes taken up with an adoring feare of him: And, if wee could apprehend his infinite goodneſſe both in himſelf and to mankinde, wee could not but be raviſhed with a fervent love to him, and ſhould thinke our ſelves happy, that we might be allowed to love ſuch a God; and if wee could conceive of that abſolute beauty of his holineſſe, and bliſſefull preſence, we could not but be inflamed with a longing deſire to enjoy ſuch a God; and if wee could apprehend all theſe, wee could not

not be but both tranſported with an unſpeakable joy, that wee have a ſure intereſt in a God ſo holy, ſo good, ſo almighty, ſo glorious, and ſtriken with an unexpreſſible griefe, that we ſhould either offend him, or ſuffer our ſelves to want but for a moment the feeling preſence of that all-ſufficient, and all-comprehending Majeſty: On the contrary, thoſe men begin at the wrong end, who goe about to draw their affections to God firſt, and then after ſeek to have their mindes enlightned with right conceits of his Eſſence and Attributes: who meeting with thoſe occurrent Temptations, which

Sol. 5.

Sol. 5.

which mainly croſſe them in their deſires and affections, are ſtrait ſet off from proſecuting their good motions, and are as new to ſeek of a God, as if they had never bent their thoughts towards heaven. O God, let it bee the maine care of my life, to know thee, and whom thou haſt ſent Jeſus Chriſt thy Son my Saviour. I cannot through thy mercy faile of an heavenly diſpoſition of ſoule whiles I am here, and of a life of eterall glory with thee hereafter.

Solil.

Sol. 6.

Soliloq. VI.

Vnchangable Duration.

IN the first minute wherein wee live, wee enter upon an eternity of being; and, though at the first, through the want of the exercise of reason, we cannot know it; and afterwards, through our inconsideration, and the bewitching businesses of time, we doe not seriously lay it to heart, we are in a state of everlastingness; there must upon the necessity of our mortality be a change of our condition, but with a perpetuity of our being; the body

Sol. 6. body must undergo a temporary dissolution, and the soule a remove, either to blisse or torment; but both of them, upon their meeting, shall continue in an unchangable duration, for ever and ever: And if we are wont to slight transitory and vanishing commodities, by reason of their momentany continuance, and to make most account of things durable; What care and great thoughts ought I to bestow upon my selfe, who shall outlast the present world; and how ought I to frame my life so, as it may fall upon an eternity infinitely happy and glorious?

O God, do thou set off my heart

heart from all theſe earthly vanities, and fix it above with thee. As there ſhall be no end of my being, ſo let there be no change of my affections; Let them before hand take poſſeſſion of that heaven of thine, whereto I am aſpiring: Let nothing but this clay of mine be left remaining upon this earth whereinto it is mouldring; Let my ſpirituall part bee ever with thee whence it came, and enter upon that bliſſe which knowes neither change nor end. SOL. 6.

Solil.

Sol. 7.

Soliloq. VII.

Truſt upon Triall.

WHat a Providence there is over all the Creatures in the World, which both produceth them to their being, and over-rules, and carries them on, to and in their diſſolution without their knowledge, or intended cooperation; but for thoſe whom God hath indued with the faculty of ratiocination, how eaſie is it to obſerve the courſe of the divine proceedings with them, how that allwiſe God contrives their affaires and events quite be-

yond, and above the power of their weak projections; how he prevents their Deſires, how he fetches about inexpected and improbable occurrences to their hindrance, or advantage; ſometimes bleſſing them with ſucceſſe, beyond all their hopes, ſometimes blaſting their projects, when their bloſſoms are at the faireſt? Surely, if I look onely in a dull ſtupidity upon the outſides of all accidents, that befall me, and not improve my reaſon and faith to diſcerne, and acknowledge that inviſible power, that orders them to his owne, and their ends, I ſhall be little better than brutiſh; and if upon

Sol. 7.

Sol. 7. upon the obſervation of all that good hand of God, ſenſibly leading me on, in all the wayes of my yonger, and riper age, in ſo many feeling and apparent experiments of his gracious proviſions and protections, I ſhall not have learned to truſt him with the ſmall remainder of my dayes, and the happy cloſe of that life which he hath ſo long, and mercifully preſerved, the favours of a bountifull God ſhall have beene caſt away upon a barren, and unthankfull heart. O God, I am ſuch as thou haſt made me, make up thy good worke in mee, and keep me that I do not marre my ſelfe with my wretch-

wreched unbeleefe. I have tried thee to the full; Oh that I could wholly caſt my ſelfe upon thee; and truſt thee both with my body and ſoule, for my ſafe paſſage to that bleſſed home; and for the perfect accompliſhment of my glory, in thine. Sol. 8.

Soliloq. VIII.

Angelicall Familiarity.

THere is no reaſon to induce a man to thinke that the good Angels are not as aſſiduouſly preſent with us, for our good, as the evill Angels are for our hurt; ſince we

Sol. 8

know that the evill ſpirits cannnot bee more full of malice to work our harm, than the bleſſed Angels are full of charity, and well-wiſhing to mankinde; and the evill are onely let looſe to tempt us by a permiſſion of the Almighty, whereas the good are by a gracious delegation from God encharged with our cuſtody; Now, that the evill Spirits are ever at hand, ready upon all occaſions to preſent their ſervices to us for our furtherance to miſchiefe, appeares too plainly in their continuall temptations which they inject into our thoughts; in their reall and ſpeedy operations with the ſpels, and

Heb. 1. ult.

and charmes of their wicked Clients, which are no leſſe effectually anſwered by them, immediately, upon their practiſe, than naturall cauſes are by their ordinary and regular productions. It muſt needs follow therefore, that the good Angels are as cloſe to us, and as inſeparable from us: and though we ſee neither, yet he that hath ſpirituall eyes perceives them both, and is accordingly affected to their preſence. If then wicked men ſtick not to goe ſo far as to endanger, and draw on their owne damnation, by familiarly converſing with malignant Spirits; Why ſhould not I for the unſpeakable ad- Sol. 8.

Sol. 8. vantage of my ſoule affect an awfully-familiar Converſation with thoſe bleſſed Angels wch I know to be with me? The language of ſpirits are thoughts: Why do not I entertaine them in my ſecret cogitations, and hold an holy diſcourſe with them in mentall allocutions; and ſo carry my ſelf as that I may ever hold faire correſpondence with thoſe inviſible companions, and may expect from them all gracious offices, of holy motions, carefull protection, and at laſt an happy conveyance to my glory? O my ſoule, thou art a Spirit, as they are; do thou ever ſee them, as they ſee thee; & ſo ſpeak to them, as they ſpeake to thee;

thee? and bleſs thy God for their preſence, and tuition; & take heed of doing ought that may cauſe thoſe heavenly guardians to turn away their faces from thee as aſhamd of their charge.

SOL. 9.

Soliloq XI.

The unanſwerable Chriſtian.

IT is no ſmall griefe to any good heart that loves the Lord Jeſus in ſincerity, to ſee how utterly unanſwerable the greater ſort of men that bear the name of Chriſt are to the example and precepts of that Chriſt whoſe name they beare: Hee was humble and meek,

Sect. 9.

they proud and inſolent; he bade us love our enemies, they hardly can love their friends; he prayed for his perſecutors, they curſe; he that had the command of all, cared not to poſſeſſe any thing, they not having right to much, would poſſeſſe all; he bade us give our Coat alſo to him that takes our Cloak, they take both Coat and Cloak from him that hath it; hee bad us turne our cheek for the other blow, they will be ſure to give two blowes for one; hee paid obedience to a Foſter Father, and tribute to *Cæſar*, they deſpiſe Government; his trade was onely doing good, ſpending

Sol. 9.

ding the night in praying, the day in preaching and healing; they debauch their time, revelling away the night, and ſleeping away, or miſpending the day; hee forbad Oathes, they not onely ſweare and forſweare, but blaſpheme too; he bad us make friends of the Mammon of unrighteouſneſſe, they make Mammon their God; hee bad us take up his Croſſe, they impoſe their owne; hee bad us lay up our treaſure in heaven, they place their heaven in earth; he bids us give to them that ask, they take violently from the owners; he bad us return good for evill, they for good returne evill; hee

Sect. 9.

charged his Diſciples to love one another, they nouriſh malice and rancour againſt their brethren; he left peace for a Legacy to his followers, they are apt to ſet the world on fire. His buſineſſe was to ſave, theirs to deſtroy. O God, let rivers of waters run downe mine eyes becauſe they do no better keep the law of thy Goſpell. Give grace to all that are called by thy name, to walke worthy of that high profeſſion whereto they are called: And keep me thy unworthy ſervant that I may never deviate from that bleſſed patterne which thou haſt ſet before me: Oh let me never ſhame that great

Pſal. 119. 136.

great name that is put upon mee: Let mee in all things approve my ſelfe a Chriſtian in earneſt; and ſo conforme my ſelfe to thee, in all thy example and commands, that it may be no diſhonour to thee to owne me for thine. SOL. 10.

Soliloq. X.

Helliſh Hoſtility.

I Cannot but obſerve how univerſall it is in all kindes for one creature to prey upon another, the greater fiſhes devoure the leſſe, the birds of Rapine feed upon the ſmaller Foules, the ravenous wild

Sol. 10. beaſts ſuſtaine themſelves with the fleſh of the weaker and tamer cattle; the Dog purſues the Hare, the Cat the Mouſe; Yea the very Moale under the earth hunts for the worm, and the Spider in our Window for the flye: Whether it pleaſed God to ordaine this antipathy in nature, or whether mans ſinne brought this enmity upon the creature I enquire not, this I am ſure of; that both God hath given unto man (the Lord of this inferiour world) leave and power, to prey upon all theſe his fellow-creatures; and to make his uſe of them, both for his neceſſity, and lawfull pleaſure; and that

that the God of this world is only he that hath ſtirred up men to prey upon one another; ſome to eat their fleſh, as the ſavage Indians; others to deſtroy their lives, eſtates, good names: this proceeds onely from him that is a murtherer from the beginning. O my ſoule, doe thou mourne in ſecret to ſee the great enemy of mankinde ſo wofully prevalent as to make the earth ſo bloudy a ſhambles to the ſonnes of men; and to ſee Chriſtians ſo outragiouſly cruell to their owne fleſh: And O thou that art the Lord of Hoſts, and the God of peace, reſtraine thou the violent fury of thoſe which are called by thy

SOL. 10.

SOL. II.

thy name, and compoſe theſe unhappy quarrells amongſt them that ſhould be brethren. Let mee (if it may ſtand with thy bleſſed will) once againe ſee peace ſmile ore the earth, before I come to ſee thy face in glory.

Soliloq. XI.

False Joy.

AMongſt theſe publick bluſters of the World, I finde many men that ſecretly applaud themſelves in the conceit of an happy peace which they finde in their boſom: Where all is calme and quiet;

quiet; no distemper of passions, no feare of evill, no sting of remorse, no disturbance of doubts; but all smoothnesse of brow, and all tranquility of minde; whose course of life, yet, without any great enquiry hath appeared to be not over-strict and regular. I hear them boast of their Condition, without any envy of their happinesse, as one that had rather heare them complaine of their inward unquietnesse, than bragge of their peace. Give me a man that after many secret bickerings, and hard conflicts in his breast, upon a serious penitence, and sense of reconciliation with his God hath attained

Sol. II.

SOL. II.

tained to a quiet heart, walking conſcionably and cloſe with that Majeſty with whom he is attoned; I ſhall bleſſe and emulate him as a meet ſubject of true joy: For ſpiritually there is never a perfect calme but after a tempeſt; the winde and earth-
1 Kings 19 quake and fire make way for the ſoft voice. But I pitty the flatteries, and ſelfe-applauſes of a careleſſe, and impenitent heart: This Jollity hath in it much danger, and without ſome change, Death. Oh Saviour, I know thou
Luk. 12. 49 camſt to ſend fire on the earth; yea fire into theſe earthen boſomes, whereof the very beſt hath combuſtible matter enough

nough for thee to work upon; And what will I (thou saist) if it be already kindled; O blessed Jesu, my will agrees with thine; I desire nothing in the world more, than that this fire of thine may flame up in my soul, and burne up those secret corruptions which have lyen smothering within me: Set me at full varirance with my selfe, that I may bee at peace with thee. SOL. II.

SOL.

SOL. 12.

Soliloq. XII.

True Light.

Mat. 6.23. THou haſt taught us, O Saviour, that even the light of man may bee darkneſſe, and that the light endarkened cauſeth the greateſt darkneſſe: neither can it bee otherwiſe; ſince the very obſcuring of the light maketh ſome kind of darkneſſe, the utter extinction of it muſt needs make the darkneſſe abſolute. Now what is darkneſſe but a meere privation of light: There is but a double ſpirituall light, the abſence whereof cauſeth dark-

darkneſſe: Thine Evangeliſt hath juſtly ſaid of thee, *Thou art the true light, that enlightneſt every man that commeth into the world*; Thy Pſalmiſt hath ſaid of thy Divine Oracles, *Thy Word is a Lanterne to my feet, and a light unto my ſteps*; whoſoever wants both, or either of theſe, cannot but be in darkneſſe, yea his pretended light cannot but be darkneſſe it ſelf.

Sol. 12.

John 1. 9.

Pſal. 119. 105.

I ſee, O Lord, there is much of this dark light in the World: In one I obſerve a kinde of Glowworme-light, which in a Summers evening ſhines ſomewhat bright, but he that ſhould offer to light his Candle at it would

Sol. 12. would bee much deceived; this is juſtly a darke light, ſince it ſhines not at all by day, neither is at all communicable to another, no not to the bearer it ſelfe: In another, I ſee the light of a darke Lanterne; which caſts out ſome Gleames of light, but onely to him that beares it; even this mans light is darkneſſe alſo, to all the world beſides himſelfe: In a third I ſee a reſemblance of that meteoricall light, which appears in Mooriſh places, that ſeems fire, but is nothing but a ſlimy glittering exhalation, cauſing both the wonder and errour of the Travailer; leading him, through the im-

Sol. 12.

impulsive motion of the aire, into a Ditch; and of this kinde I find too much variety; all of them agreeing in this, that they pretend Visions and Revelations of the Spirit even for contrary projections. O Saviour, what light soever is not derived from thee, is no better than darkneſſe: Thou haſt ſufficiently revealed thy ſelfe and thy will to us in thy Word; as for any new lights (except it be a clearer manifeſtation of the old) O Lord give mee the grace not to follow them: I finde a double light to proceed from thee, one which is a generall light, that enlightens every man that comes

Sol. 12.

comes into the world; the other a ſpeciall light of thy ſpirit illuminating the ſoule of every beleever with a right apprehenſion of thee and heavenly things: O doe thou ſhine into my ſoule with this heavenly light of thine; and if this bee not enough to make mee happy, (without the acceſſion, and with the rejection of all other new lights) let me ſit in perpetuall darkneſſe.

Solil.

Soliloq. *XIII.*

Boſome-Diſcourſe.

O Lord, if I had the skill, and grace to be ever communing with my owne heart, and with thee, I ſhould never want either worke, or company, never have cauſe to complaine of ſolitarineſſe, or tedious houres: For there is no time wherein there is not ſome maine buſines to be done between thee and my ſoule; one while finding my heart dull and ſtupid, I ſhould have cauſe to row ſeit up by ſome quickning meditation; another while finding

it

Sol. 13. it dejected with some inexpected Crosse, I should bee chearing it up with some comfortable Applications: One while finding it distracted with some scrupulous doubts, I should bee labouring to settle it in just resolutions; another while perceiving it to incline towards idle thoughts, I should bee checking it with a seasonable reprehension: One while, finding it faint and slack in holy duties, I should chide it into a more sensible vigour; another while, finding it more chearfull in the performances of Devotion, I should encourage it with the assurance of a gracious

ous acceptation: One while I should find cause to fortifie it against temptations; another while to erect it after a foile: one while to Conflict; another to Triumph: One while to examine my condition; another while either to deplore, or congratulate it: One while I should finde time to sue to thee my God for the supply of some want; another while to blesse thee for favours received: One while to bemoane my wretchednesse, another while to adore thy infinite greatnesse: One while to renew my vowes; another while to begge pardon for my omissions: One

SOL. 13.

Sol. 13. One while to seeke thee with teares and due humiliation; another while to rejoyce in thy great salvation: The varieties of my ever-changing condition, whiles I am in this vale of misery, cannot want the perpetuall imployment of a busie soul. O God, let mee bee dumbe to all the world, so as I may ever have a tongue for thee, and my owne heart.

Soliloq. *XIV.*

The inſenſible Fetters.

WHat a ſubtile Devill wee have to deale with? He will bee ſure to give the ſinner line enough, ſo he may be ſure to hold him; he ſhall have his full ſcope and freedom to all honeſt, and religious practices; ſo as by ſome one ſecret ſinne that evill ſpirit may have power over his ſoule, both to enſnare, and retaine it: Hee cares not how godly wee ſeem, how conſcionable wee are in all other actions, ſo as he may ſtill in one deare ſinne keep us

Sol. 14. fast intangled: Whereupon it often comes to passe, that not only the eyes of the world, but even our own are too often deceived in the judgement of our spirituall estate: We professe strict holinesse; and give good proofes, upon occasion, of a tender, and well-guided Conscience, so as this glorious shew wins us the reputation of rare vertue, and exemplary piety; yet still that wicked Devill hath a tye upon our heele; there is some peccadillio of smothered lust, or concealed pride, or zealous cruelty, and uncharitablenesse, that gives him the command of our soules at pleasure; and this shall

no

no lesse fetch us within his power and mercy, than if we were lockt up under a thousand chaines. O God, thou who art infinite both in wisdome and power, doe thou enable me not only to resist the power, but to avoid the wiles of that cunning Spirit: let me give him no advantage by the close entertainment of any bosome sin: Let my holinesse and obedience be as universall, as either thy commands, or his mischievous intentions. Sol. 14.

SOL. 15.

Soliloq. XV.

Satans prevalence.

HOw busie and prevalent Satan is, in this present age, above all former times, appeares too plainly in those universall broiles, and combustions which he hath raised all the world over; whereof no nation of the whole knowne habitable earth is at this day free; in the strange number and variety of Sects, Schismes, Heresies, set on foot by him, every where; the like whereof were never heard of, in the preceding times of the Church; in the

the rifeneſſe of bold and profeſſed Atheiſme; and moſt clearly, in the marvailous multitude of Witches abounding in all parts. Heretofore one of thoſe Clients of Hell in a whole Countrey was hooted at as a ſtrange Monſter; now, hundreds are diſcovered in one Shire; and (if Fame deceive us not) in a village of fourteen houſes in the North parts are found ſo many of this damned breed: heretofore, onely ſome barbarous, and wild Deſerts; or ſome rude uninhabited Coaſts, as of *Lapland*, and *Finland*, *&c.* were thought to be haunted with ſuch miſ-creant gueſts; now the civileſt, SOL. 15.

Sol. 15. and moſt religious parts are frequently peſtered with them: heretofore ſome ſilly poore and ignorant old women were thus deluded by that Infernall impoſtor; now, we have knowne thoſe of both Sexes which have profeſſed much knowledge, holineſſe, devotion, drawne into this damnable practice: What ſhall we ſay to all theſe over-pregnant proofes of the unuſually prevailing power of hell? Certainly, either Satan is now let looſe (according to the prediction of the holy Evangeliſt in *Pathmos*) towards the end of the world: Or becauſe he finds his time but ſhort, he rageth

geth thus extremely; as if what he muſt lack in time, he would make up in fury: But, oh bleſſed God, thine infinite wiſdome and omnipotence, knows how to make a juſt advantage of that increaſed power, and ſucceſſe, which thou haſt permitted to this great enemy of mankinde; Thy Juſtice is hereby magnified in thy juſt judgements, upon the wicked; and thy mercy in the gaine that hence accrues to thy choſen; for certainly, thy true Saints would not be ſo eminently holy, if Satan were not ſo malicious: Thou who in natural cauſes art wont to worke by contraries, (ſo as inward heat is ordinarily

Sol. 15.

Sol. 15. augmented by the extremity of an ambient cold) canſt, and wilt doe ſo much more in ſpirituall; What thy viſible Church loſeth in the number of formal profeſſors, is abundantly made up in the vigorous graces of thy reall Saints. Sill and ever doe thou ſo order and overrule theſe buſie workings of the powers of darknes, that thou maiſt repay thine unreclaimable enemies with judgements, and heighten the piety, vigilancy and zeale of thy faithfull ones.

Solil.

Sol. 16.

Soliloq. *XVI.*

Leaſurely growth.

WE are all commonly impatient of leaſure; and apt to over-haſten the fruition of thoſe good things we affect: One would have wealth, but hee would not be too long in getting it; hee would have golden ſhowres raine downe into his lap, on the ſuddaine; Another would be wiſe and learned; yet hee cannot abide to ſtay for gray haires, or to ſpend too much oile in his tedious lucubrations: One would be free, but hee

Sol. 16.

would not weare out an Apprentiſhip: Another would bee honourable, but hee would neither ſerve long, nor hazard much: One would be holy, but hee would not waite too long at the door-poſts of Gods houſe, nor loſe too many houres in the exerciſe of his ſtinted Devotions: Another, would be happy, but he would leap into heaven ſuddainly, not abiding to thinke of a leaſurely towring up thither by a thouſand degrees of aſcent, in the ſlow proficiency of grace. Whereas the great God of heaven, that can do all things in an inſtant, hath thought good to produce all the effects

effects of naturall agency not without a due ſucceſſion of time. Sol. 16.

When I looke into my Garden, there I ſee firſt a ſmall ſpire looke out of the earth, which in ſome moneths time growes into a ſtalke; then after many dayes expectation, branches forth into ſome leaves; at laſt appeares the hope of a floure, which ripened with many Sunnes and Shoures, ariſes to its perfection, and at laſt puts forth its ſeed for a ſucceeding multiplication.

If I look into my Orchard, I ſee the well-graffed Siens yield firſt a tender Bud; it ſelfe after many yeares is bodied to

Sol. 16.

to a ſolid ſtock, and under the patience of many hard Winters, ſpreads forth large Armes; at laſt being growne to a meet age of vegetation, it begins to grace the Spring with ſome faire bloſſoms, which falling off kindly, give way to a weake Embryon of fruit; Every day now addes ſomething to the growth, till it attain in Autumne to a full maturity: Why ſhould I make account of any other courſe in my ſpirituall proceedings? O God, I ſhall be always ready to cenſure my ſlow pace in grace, and holy obedience, and ſhall be ever ambitious of aſpiring higher in thy graci-

ous

ous favour; but when I ſhall have endeavoured my utmoſt, I ſhall wait with humble patience upon thy bountifull hand; as one that deſires thankfully to acknowledge the little that I have received, and meekly to attend thy good pleaſure for what I may receive. So thou bring mee to heaven, take what time, and keep what pace thou pleaſeſt. Sol. 16.

Solil.

Sol. 17.

Soliloq. XVII.

Allowable Variety.

IT is a great and insolent wrong in those men, who shall thinke to reduce all dispositions, and formes of Devotion and usages to their own; since in all these there may be much variety; and all those different fashions may receive a gracious acceptation in heaven: One thinks it best tohold himselfe to a set forme of Invocation; another deems it farre better to bee left free to his arbitrary and unpremeditated expressions: one pleases himself with

with this notion of that Omnipotent Deity whom he implores; another thinks that may be more proper, and affective: one thinks this poſture of body may bee the meeteſt for his humble addreſſe to the throne of Grace, or to the Table of the heavenly Manna; another likes that better: one is for a long prayer; another for ſhort ejaculations: one deſires to raiſe up his Spirits (with the Prophet) by the aid of an harmonious melody; another holds them better fixed in a ſad ſilence: one holds it beſt to ſet forth Gods ſervice in a ſolemn ſtate and magnificence; another approves better of

Sol. 17.

Sol. 17. a ſimple and inceremonious Devotion: One requires a ſacred place, and a peculiar habit, as beſt becomming Gods publick worſhip; another makes no difference of either roome, or dreſſe: One makes ſcruple of comming otherwiſe than faſting to the Lords Table; another conceives it more ſeaſonable after a Love-Feaſt: One thinkes his Chriſtian Liberty allowes him the moderate ſcope to all not-unlawfull Recreations; anothers auſterity interdicts all paſtimes: One judgeth this haire, and that attire not lawfull onely, but comely; another thinks he eſpies ſinne in both: O God,

God, as thou haſt ever ſhewed thy ſelfe juſtly ſevere in the avenging of ſinne, ſo I know thee graciouſly indulgent in allowing thy ſervants much latitude in the free uſe of all that thou haſt not prohibited. In imitation whereof, give me an heart holily zealous to abhorre every thing that is truely evill, and charitably affected to the favourable cenſure of all uſages that are meerely indifferent. Let my maine care bee to looke to the ſincerity of my Soule, and to the ſure grounds of warrant for my actions; For other circumſtantiall appurtenances, where thou art pleaſed to be liberall, Sol. 17.

Sol. 18. rall, let me not be straithanded.

Solil. XVIII.

Misconstructions of holinesse.

IT is no marvaile if there bee nothing that undergoes more variety of constructions from the lookers on, than holinesse; for that, being an inward gracious disposition of the soule, conformed to God, in all the renewed faculties thereof, lyes so close in the bosome, that it can onely be ghessed at by such uncertaine emanations of words, and acti-

actions, as flow from it to the eares, and eyes of others: The particular graces and affections of Love, Feare, Hope, Joy, godly Sorrow, Zeale, and the reſt break forth apparently in ſuch ſymptomes, and effects as may win a certainty of belief from the beholders, neither indeed are eaſily concealed from the view of others: all theſe may be read in the face: but, if the heart it ſelfe could be ſeene, and that curiouſly diſſected, yet even thus could not holineſſe be diſcovered. Beſide the cloſeneſſe, every man is apt to meaſure his judgement of holineſſe by a falſe rule of his owne, whereby

Sol. 18.

Sol. 18. whereby it comes to passe that it is so commonly mis-taken. One thinks him holy that forsakes the world, and retires into some wilde Desert, or mures up himselfe in an Anchorites Cell; Another judges him holy that macerates his body with Fasting, that disciplines his hide with whips and haire cloathes, that lies hard, and fares hard; that abstaines from all that relates to flesh in his Lent, and Embers; that passionately hugges his Crucifix, and tosses his Beads, and duely observes his Shrifts, and Canonicall houtes; Now this man that in their way is in danger of Canonization

zation for a Saint, is by the Professor of an opposite holinesse decryed to hell for superstition and Idolatry: One styles him holy, who segregates himselfe from the contagious Communion of formall Christians, professing to serve his God in a purer way of Worship; rejecting all stinted Formes of Prayer and Psalmody; spitting at the mention of an Hierarchy, allowing no head sacred, but by the imposition of what we miscall, Laick hands; abandoning all Ceremonies of humane Institution; abiding no Circumstances of Divine Worship but Apostolicall; Another allowes

SOL. 18.

Sol. 18.

lowes him onely holy, who is already a Citizen of the new Jerusalem, advanced to such an entirenesse with God as that he is no lesse than glorified; hee hath left the Scriptures below him as a weake and dead Letter, and is farre above all whatsoever Ordinance; Yea (which I tremble to report) above the bloud of Christ himself. A third reputes him onely holy, who having left the Society of all Churches as too impure, stands now alone, waiting for some Miracles from heaven to settle his Resolution. Now, Lord, after all these and many more weak and idly mes-

prisons,

prisons, upon the sure and unfailing grounds of Truth (thy Word is Truth) I know that man to bee truely holy, whose understanding is enlightened with right apprehensions of thee and heavenly things; whose Will and Affections are rightly disposed to thee, so as his heart is wholly taken up with thee; whose Conversation is so altogether with thee, that he thinkes all t ime lost, wherein hee doth not enjoy thee, and a sweet and heavenly Communion with thee; walking perpetually with thee; and labouring in all things to be approved of thee. O God, doe thou worke me

Sol. 18.

Sol. 18.

me up to this temper, and keepe me ſtill in it; and then, however I may differ in a conſtruction of holineſſe from others, that thinke themſelves more perfect, howſoever, I may bee cenſured as defective in my judgement or affections, yet I doe, not without ſound and ſenſible comfort, know, that my Judge is in heaven, and my Witneſſe in my boſome.

Soli-

Sol. 19.

Soliloq. XIX.

Two heavens in one.

I Was wont to ſay, It is in vaine for a man to hope for, and impoſſible for him to enjoy a double heaven; one below, and another above; ſince our ſufferings here on earth muſt make way for our future glory: but, now I finde it in a better ſenſe, very faiſible for a true Chriſtian to attaine both: for, as we ſay, where the Prince reſides, there is the Court; ſo ſurely, where the ſupreme and infinite Majeſty pleaſes to manifeſt his preſence, there is

Sol. 19. heaven : whereas therefore God exhibits himself present two wayes, in grace, and in glory ; it must follow, that the gracious presence of God makes an heaven here below, as his glorious presence makes an heaven above. Now it cannot but fall out, that as the lower materiall heaven comes farre short of the purity of the superior Regions, being frequently over-cast with Clouds, and troubled with other both watery and fiery Meteors; so this spirituall heaven below, being many times darkened with sad desertions, and blustred with temptations, cannot yeeld that perfection of inward peace,

peace, and happineſſe, which remaines for us above this ſphere of mutabilitie: yet affords us ſo much fruition of God as may give us a true Title, and entrance into bleſſedneſſe. I well ſee, O God, it is no Paradox to ſay that thy Saints reign with thee here on earth; though not for a thouſand yeares, yet during the time of their ſojourning here below; not in any ſecular ſplendor and magnificence, not in bodily pleaſures, and ſenſuall contentments; Yet in true ſpirituall delectation, in the joys of thy holy Ghoſt unſpeakable, and full of glory. O my God, doe thou thus ſet my foot over the

Sol. 19.

Sol. 20. threſhold of thy heaven; put thou my ſoule into this happy condition of an inchoate bleſſedneſſe; ſo ſhall I cheerefully ſpend the remainder of my dayes in a joyfull expectation of the full conſummation of my glory.

Soliloq. XX.

The Stock imployed.

WHat are all excellencies without reſpect of their uſe? How much good ground is there in the World, that is neither cultured nor owned? What a world of precious metalls lies hid in

Sol. 20.

in the bowels of the earth, which ſhall never be coined? What ſtore of rich Pearles and Diamonds are hoarded up in the earth and ſea, which ſhall never ſee the light? What delicacies of Fouls and Fiſhes doe both Elements afford, which ſhall never come to the Diſh? How many great Witts are there in the World, which lie willingly concealed? whether out of modeſty, or idleneſſe, or lacke of a wiſhed opportunity. Improvement gives a true value to all bleſſings: A peny in the purſe is worth many pounds, yea talents in an unknown mine: That is our good which doth us good. O

Sol. 21. God, give thou mee grace to put out my little ſtock to the publicke banke; and faithfully to imploy thoſe poor faculties thou haſt given me to the advantage of thy Name, and the benefit of thy Church; ſo beſides the gaine of others, my pounds ſhall be rewarded with Cities.

Soliloq. XXI.

Love of Life.

WE are all naturally deſirous to live; and though we prize life above all earthly things, yet we are aſhamed to profeſſe

Sol. 21.

feſſe that we deſire it for its owne ſake, but pretend ſome other ſubordinate reaſon to affect it. One would live to finiſh his building, or to cleare his purchaſe; Another to breed up his children, and to ſee them well-matched: One would faine outlive his triall at law; Another wiſhes to out-wear an emulous corrivall: One would faine out-laſt a leaſe, that holds him off from his long-expected poſſeſſions; Another would live to ſee the times amend, and a re-eſtabliſhment of a publick peace: Thus wee that would bee glad to give skin for skin, & all things for life, would ſeem to wiſh life for any

Sol. 21. thing, but it ſelfe: After all this hypocriſie nature above all things would live; and makes life the maine end of living; But grace has higher thoughts, and therefore though it holds life ſweet and deſireable, yet entertains the love of it upon more excellent, that is, ſpiritual terms. O God, I have no reaſon to bee weary of this life, which, through thy mercy, long acquaintaince hath endeared to mee (though ſauced with ſome bitter diſguſts of age) but how unworthy ſhall I approve my ſelf of ſo great a bleſſing, if now, I do not more deſire to continue it for thy ſake, than my owne?

Solil.

SOL. 22.

Soliloq. XXII.

Equall Diſtribution.

IT was a moſt idle queſtion which the Philophers are ſaid to have propoſed to *Barnabas* the colleague of St. *Paul*: Why a ſmall Gnat ſhould have ſix legges, and wings beſide, whereas the Elephant, the greateſt of beaſts, hath but four legs, and no wings? What pity it is that thoſe wiſe Maſters were not of the Counſaile of the Almighty, when hee was pleaſed to give a being to his creatures; they would ſurely have deviſed to make a

Clemen. de geſtis Petri.

Sol. 22.

winged Elephant, and a corpulent Gnat: A fethered man, and a ſpeaking Beaſt. Vaine fooles, they had not learned to know and adore that infinite wiſedome wherein all things were made: It is not for that incomprehenſible Majeſty and power to be accountable to wretched man for the reaſons of his all-wiſe, and mighty Creation; yet ſo hath hee contrived it, that there is no peece of his great workmanſhip, whereof even man cannot be able to give an irrefragable reaſon, why thus framed, not otherwiſe. What were more eaſie than to ſay, that ſix legges to that unwieldy body

body had been comberſome, and impeditive of motion, that the wings for ſo maſſie a bulke had been uſeleſſe. SOL. 22.

I admire thee, O God, in all the worke of thy hands; and juſtly magnifie not onely thine omnipotence both in the matter and forme of their Creation; but thy mercy and wiſdome in the equal diſtribution of all their powers & faculties, which thou haſt ſo ordered, that every Creature hath ſome requiſite helps, no creature hath all: The Fouls of the ayre, which are ordained for flight, haſt thou furniſht with Feathers to beare them up in that light Element; The Fiſhes,

Sol. 22. Fiſhes, with ſmooth ſcales and finnes for their more eaſie gliding through thoſe watery Regions; The beaſts of the Field, with ſuch Limbes and ſtrong Hides as might fit them for ſervice: As for man, the Lord of all the reſt, him thou haſt endued with Reaſon, to make his uſe of all theſe: whom yet thou haſt ſo framed, as that in many qualities thou haſt allowed the brute Creatures to exceed their Maſter: Some of them are ſtronger than he; ſome of them are ſwifter, and more nimble than hee: Hee were no better than a mad man that ſhould aske, why man ſhould not flye as well

well as the bird, and ſwimme as well as the Fiſh, and runne as faſt as the Hart? Since that one faculty of Reaſon wherewith hee is furniſhed is more worth than all the brutiſh excellencies of the world put together. O my God, thou that haſt enricht mee with a reaſonable ſoule, whom thou mightſt have made the bruteſt of thy Creatures, give mee the grace ſo to improve thy gift, as may be moſt to the glory and advantage of thy owne name; Let me in the name and behalfe of all my brute fellow-Creatures bleſſe thee for them; and both for them and my ſelfe, in

Sol. 23.

Sol.23. in a raviſhment of Spirit cry out with the Pſalmiſt; O Lord my God, how wonderfull and excellent are thy workes, in wiſedome haſt thou made them all.

Soliloq. *XXIII.*

The Bodies ſubjection.

1 Tim.4.8. Bodily Exerciſe, ſaith the Apoſtle, profits little: Little ſure in reſpect of any worth that it hath in it ſelfe; or any thank that it can expect from the Almighty: For what is it to that good and great God, whether I bee full or faſting, whether I wake or ſleep,

ſleep, whether my skinne be ſmooth or rough, ruddy or pale, white or diſcoloured; whether my hand be hard with labour, or ſoft with eaſe; whether my bed be hard, or yeelding; whether my dyet be courſe, or delicate: But though in it ſelfe it availe little; yet ſo it may be, and hath been, & ought to be improved, as that it may bee found exceedingly beneficiall to the ſoule: Elſe the ſame Apoſtle would not have ſaid, I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I my ſelfe ſhould bee a caſt-away. In all the records of Hiſtory,

Sol. 23.

1 Cor. 9. 27

Sol.23. ſtory, whom doe we find more noted for holineſſe, than thoſe who have been moſt auſtere in the reſtraints of bodily pleaſures and contentments? In the Mount of *Tabor* who ſhould meet with our Saviour in his Tranſfiguration, but thoſe two eminent Saints, which had faſted an equall number of days with himſelf? And our experience tells us, that what is detracted from the body is added to the ſoule. For the fleſh and ſpirit are not more partners, than enemies; one gaines by the others loſſe: The pampering of the fleſh, is the ſtarving of the ſoule: I finde an unavoidable emulation between

tween theſe two parts of my ſelfe. O God, teach me to hold an equall hand betwixt them both; Let me ſo uſe them, as holding the one my favourite, the other my drudge; not ſo humouring the worſe part, as to diſcontent the better; nor ſo wholly regarding the better, as altogether to diſcourage the worſe: Both are thine, both by gift, & purchaſe; inable thou mee to give each of them their Dues, ſo as the one may be fitted with all humble obſequiouſneſſe to ſerve; the other to rule and command with all juſt authority, and moderation. Sol. 23.

Solil.

Sol. 24.

Soliloq. *XXIV.*

The ground of unproficiency.

WHere there is defect in the Principles, there can bee no possibility of prevailing in any kinde: Should a man be so foolish as to perswade his horse that it is not safe for him to drink in the extremity of his heat; or to advise a childe that it is good for him to bee whip't, or in a case of mortall danger, to have a fontinell made in his flesh, how fondly should hee mispend his breath? because the one wants the faculty

faculty, the other the use of reason. So if a man shall sadly tell a wild sensualist, that it is good for him to bear the yoak in his youth; that it is meet for him to curbe and crosse his unruly appetite; that the bittereſt cup of afflictions ought to be freely taken off, as the moſt ſoveraigne medicine of the ſoule; that wee ought to bleed and die for the name of Chriſt; that all the ſuffering of the preſent times are not worthy to be compared with the glory that ſhall bee revealed in us; his labour is no leſſe loſt, than if he had made an eloquent Oration to a deafe man; becauſe this carnall hearer lacks

Sol. 24.

Rom. 8.18.

Sol. 24. lacks that principle of grace and regeneration which onely can enable him to apprehend and reliſh theſe divine Counſailes: I ſee, O God, I ſee too well, how it comes to paſſe that thy Word ſounds ſo loud, and prevailes ſo little; even becauſe it is not joyned with faith in the hearers: The right principle is miſſing, which ſhould make the ſoule capable of thy divine myſteries: Faith is no leſſe eſſentiall to the true Chriſtian, than reaſon is to man, or ſenſe to beaſt: O doe thou furniſh my ſoule with this heavenly grace of thine; and then all thy ſacred Oracles ſhall bee as clear to

to my underſtanding, as any viſible object is to my ſenſe. SOL. 25.

Solil. *XXV:*

The ſure Refuge.

SUfficient unto the day is the evill thereof, ſaith our Saviour: Lo, Every day hath its evill, and that evill is load enough for the preſent, without the further charge of our anticipated cares. Surely the life of man is conflicted with ſuch a world of croſſes ſucceeding each other, that if he have not a ſure refuge to flee unto, he cannot chuſe but bee quite

Sol. 25. quite over-laid with miſeries: One while his eſtate ſuffers, whether through caſualty, or oppreſſion; another while his Children miſcarry, whether by ſickneſſe, or death, or diſorder: One while his good name is impeached; another while his body languiſhes: One while his minde is perplexed with irkſome ſutes; another while his ſoule is wounded with the ſting of ſome ſecret ſinne: One while hee is fretted with Domeſticall diſcontents; another while diſtempered with the publike broiles: One while the ſenſe of evills torments him; another while the expectation. Mi-

Miſerable is the caſe of that man, who when hee is purſued with whole Troops of Miſchiefs, hath not a Fort wherein to ſuccour himſelfe: and ſafe and happy is that ſoule, that hath a ſure and impregnable hold whereto hee may reſort. O the noble example of holy *David*; Never man could bee more perplexed than hee was at his *Ziklag*; His City burnt, his whole Stock plundered, his Wives carryed away, his People curſing, his Souldiers mutining, purſued by *Saul*, caſt off by the *Philiſtims*; helpleſſe, hopeleſſe: But *David* fortified him ſelfe in the Lord his God: There,

Sol. 25.

1 Sam. 30. 6

Sol. 26. There, there, O Lord, is a ſure helpe in the time of trouble, a ſafe protection in the time of danger, a moſt certaine remedy of all complaints: Let my Dove get once into the holes of that Rock, in vaine ſhall all the Birds of prey hover over mee for my deſtruction.

Soliloq. XXVI.

The light burden.

WHy doe we complaine of the difficulty of a Chriſtian profeſſion, when we hear our Saviour ſay, My yoak is

is easie, and my burden is light? Certainly he that imposed it, hath exactly poised it, and knowes the weight of it to the full: It is our fault if we make or account that heavy, which he knowes to bee light: If this yoke and burden be heavy to our sullen nature, yet to grace they are light: If they be heavy to feare, yet they are light to love: what is more sweet and easie than to love? and love is all the burden wee need to take up: For love is the fulfilling of the Law; and the Evangelicall law is all the burden of my Saviour. O blessed Jesu, how willingly doe I stoop under thy Commands: It

Sol. 26.

Sol. 26. is no other than my happineſſe that thou requireſt; I ſhall be therefore my owne enemy, if I be not thy ſervant: Hadſt thou not bidden me to love thee, to obey thee, thine infinite goodneſſe, and perfection of divine beauty would have attracted my heart to be ſpiritually inamoured of thee; now thou bidſt me to doe that which I ſhould have wiſht to be commanded; how gladly doe I yield up my ſoule to thee? Lay on what load thou pleaſeſt; ſince the more I bear, the more thou enableſt me to bear, and the more I ſhall deſire to bear: The world hath ſo clogg'd me this while, with his worthleſſe

leſſe and baſe lumber, that I have been ready to ſinke under the weight, and what have I got by it, but a lame ſhoulder, and a galled back? O doe thou free me from this unprofitable, and painfull luggage; and eaſe my ſoule with the happy change of thy gracious impoſitions; ſo ſhall thy yoak not be eaſie only but pleaſing, ſo ſhall thy fulfilled Will be ſo farre from a burden to me, that it ſhall be my greateſt delight upon earth, and my ſureſt and comfortableſt evidence for heaven. Sol. 26.

Sol. 27.

Soliloq. *XXVII.*

Ioy intermitted.

WHat a lightſomneſſe of heart do I now feele in my ſelf, for the preſent, out of a comfortable ſenſe of thy preſence, O my God, and the apprehenſion of my intereſt in thee? Why ſhould it not be thus always with me? Surely thine Apoſtle bids mee rejoice continually, and, who would not wiſh to doe ſo? for there is little difference betwixt joy and happineſſe; neither was it gheſſed ill by him that defined that man onely to be happy that is alwayes

alwayes delighted; and certainly, there is juſt cauſe, why I ſhould bee thus alwayes affected: Thou, O my God, art ſtill and alwayes the ſame: yea the ſame to me, in all thy gracious relations, of a mercifull Father, a loving Saviour, a ſweet Comforter: Yea thou art my Head, and I am a limb of thy myſtical Body. Such I am, and ſhall ever be; Thou canſt no more change, than not be: and for me, my croſſes and my ſinnes are ſo far from ſeparating me from thee, that they make me hold of thee the faſter. But, alas, though the juſt grounds of my joy bee ſteady; yet my weak diſ- SOL. 27.

Sol. 27. position is subject to variableneſſe; Whiles I carry this fleſh about me, my ſoule cannot but bee much ſwayed with the temper of my body; which ſometimes inclines me to a dull liſtleſneſſe, and a dumpiſh heavineſſe of heart, and ſadneſſe of ſpirit; ſo as I am utterly unapt to all cheerefull thoughts, and find work enough to pull my affections out of this ſtiffe clay of the earth, and to raiſe them up to heaven. Beſides, this joy of the holy Ghoſt is a gift of thy divine bounty, which thou diſpenſeſt, when, and how thou pleaſeſt; not alwayes alike to thy beſt Favourites on earth: Thou

Thou that giveſt thy Sunne and Raine, doſt not command thy Clouds alwayes to be dropping, nor thoſe beames to ſhine continually upon any face: there would bee no difference betwixt the proceedings of nature and grace, if both produced their effects in a ſet and conſtant regularity: and what difference ſhould I finde betwixt my pilgrimage, and my home, if I ſhould here bee taken up with a perpetuity of heavenly joy? ſhould I alwayes thus feelingly enjoy thee, my life of faith ſhould bee changed into a life of ſenſe: It is enough for me, O God, that above in thoſe Re-

Sol. 27.

Sol. 27. gions of bliſſe, my joy in thee ſhall be full and permanent: if in the meane while it may pleaſe thee, that but ſome flaſhes of that Celeſtiall light of joy may frequently glance into my ſoule: It ſhall ſuffice if thou give mee but a taſte of thoſe heavenly pleaſures, wherон I ſhall once liberally feaſt with thee to all eternity.

Solil.

Sol. 28.

Soliloq. *XXVIII.*

Universall Interest.

IT was a noble praise that was given to that wise Heathen, that hee so carryed himselfe as if he thought himselfe borne for all the world: Surely the more universal a mans beneficence is, so much is it more commendable; and comes so much nearer to the bounty of that great God, who openeth his hand, and filleth all things living with plenteousnesse: There are too many selfish men, whose spirits as in a close retort, are cooped up within the

Cato.

Sol. 28.

compasse of their owne concernments; whose narrow hearts think they are borne for none but themselves: Others that would seeme good natur'd men, are willing enough to enlarge themselves to their kindred; whom they are carefull to advance with neglect of all others, however deserving; some yet, more liberall minded, can be content to be kinde and open-handed to their neighbours; and some perhaps reach so farre, as to professe a readinesse to do all good offices to their Countrey-men; but here their largesse findes its ut-utmost bounds: All these dispositions are but inclosures; Give mee the open Cham-

Champaine of a generall and illimited benefacture: Is he rich? he ſcatters his ſeed abroad by whole handfulls over the whole ridge, and doth not drop it downe between his fingers into the ſeverall furrowes; His bread is caſt upon the waters alſo: Is he knowing and learned? He ſmothers not his skil in his boſome: but freely layes it out upon the common ſtock; not ſo much regarding his private contentment, as the publick proficiency: Is hee deeply wiſe? He is ready to improve all his cares and counſels to the advancement and preſervation of peace, juſtice, and good order amongſt men. Now although

Sol. 28.

Sol. 28. although it is not in the power of any but persons placed in the highest Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner rank may have the will to bee thus universally beneficent, and may in preparation of minde be zealously affected to lay themselves forth upon the common good: O Lord, if thou hast given mee but a private and short hand, yet give me a large and publick heart.

Solil.

Soliloq. *XXIX.*

The ſpirituall Bedleem.

HE that with wiſe *Solomon* affects to know not Wiſedome onely, but Madneſſe and Folly, let him after a ſerious obſervation of the ſober part of the world, obtaine of himſelfe to viſit Bedleem, and to look into the ſeverall Cells of diſtracted perſons; where, it is a world to ſee what ſtrange varieties of humours, and paſſions ſhall preſent themſelves to him: Here he ſhall ſee one weeping, and wringing his hands for a meerely-imaginary diſaſter;

Sol.29. diſaſter; there another, holding his ſides in a loud laughter, as if hee were made all of mirth: here one mopiſhly ſtupid, and ſo fixed to his poſture, as if he were a breathing ſtatue; there, another apiſhly active and reſtleſſe: here one ragingly fierce, and wreaking his cauſeleſſe anger on his chaine; there another gloriouſly boaſting of a mighty ſtile of Honour, whereto his rags are juſtly intitled; and when he hath wondred a while at this woefull ſpectacle, let him know and conſider that this is but a ſlight image of thoſe ſpirituall phrenſies, wherewith the world is miſerably poſſeſſed; The perſons

ſons affected beleeve it not; ſurely ſhould I goe about to perſwade any of theſe gueſts of Bedleem, that in deed, he is mad, and ſhould therefore quietly ſubmit himſelfe to the meanes of cure, I ſhould bee more mad than he: Onely dark roomes, and cords, and Ellebore are meet receits for theſe mentall diſtempers; In the meane while, the ſober and ſad beholders too well ſee theſe mens wits out of the ſocket, and are ready out of Chriſtian charity, to force upon them due remedies, who cannot be ſenſible of their owne miſeries. Sol. 29.

Now having learn'd of the great Doctor of the Gen-

Sol.29. Gentiles to diſtinguiſh man into ſpirit, ſoule, and body, (whereof the body is as the earthy part, the ſoule as the ethereall, the ſpirit as the heavenly: the ſoule animall, the ſpirit rationall, the body meerly organicall,) it is eaſie for him to obſerve that as each of theſe parts exceeds other in dignity, ſo the diſtemperatures thereof is ſo much greater, and more dangerous, as the part is more excellent; When therefore he ſhall heare the Prophet *Hoſea* ſay, The ſpirituall man is mad, hee cannot thinke that charge leſſe than of the worſt of phrenſies: And ſuch indeed they are which have been epidemi-

1 Theſ.5. 23.

Hoſ.9.7.

call

call to all times: Could they paſſe for any other than ſottiſhly mad, that would worſhip Cats, and Dogs, and Serpents? ſo did the old Egyptians, who thought themſelves the moſt deeply learned of all nations. Could they bee leſſe mad than they, that of the ſame Tree, would make a block for their fire, and a God for their adoration? ſo did *Iſaiah's* Idolaters. Could they be any better, who when they had molten their Earings, and with their owne hands had ſhaped a golden Calfe, could fall downe and worſhip it, and ſay, Theſe be thy Gods, O *Iſrael*, which brought thee out of the Land

Sol. 29.

Eſa. 44.16.

Exod. 32.4.

Sol. 29. Land of Egypt? ſo did they which ſhould have knowne themſelves Gods peculiar people. Could they bee any other than mad men, that thought there was one God of the hils, another of the vallies? ſo did the Syrian Courtiers. Could they be any other than ſtarke mad that would lance, and gaſh their owne fleſh, becauſe their Block did not anſwer them by fire? ſo did the *Baalites*. Laſtly, could they bee other than the maddeſt of men, who would paſſe their owne children through the fire, and burne them to aſhes in a pretence of Devotion? ſo did the Clients of *Moloch*. Yea, what ſpeak I of the

2 Kin. 20. 23.

1 Kin. 18. 28.

2 Kin. 23. 11.

the times of ignorance? even ſince the true light came into the world, and ſince the beames of his glorious Goſpel ſhined on all faces, there hath been no leſſe need of darke roomes and manicles than before: Can we thinke them other than notoriouſly mad, that having good cloathes to their backs, would needs ſtrip them off, and goe ſtark naked? ſo did the Adamites of old, about the yeare of our Lord, 194. So did certaine Anabaptiſts of *Holland* at *Amſterdam* in the yeare 1535. ſo did the Cynicall Saint *Francis* in the ſtreets of *Aſſiſium*. Could they bee other than mad which would

Sol. 29.

Sol. 29.

would worship *Cain*, *Judas*, the *Sodomites*? So did those good Devotionists which were called *Caiani*, about the year 159. Nay, were they not worse than mad, who if wee may beleeve *Hosius*, and *Lindanus*, and *Praetelus*, worshipt the Devill ten times every day? so did those Hereticks which were in the last age called *Demoniaci*. Could they be better than mad which held that beasts have Reason as well as man, that the Elements have life, that Plants have sense, and suffer paine in their cutting up? so did the *Manichees*. Could they bee other than blasphemously mad, that held there

there are two Gods, one good, the other evill, and that all creatures were made by the latter? ſo did the *Gnoſticks*. Were there ever mad men in the World, if they were not ſuch who would beſeech, yea force paſſengers to do them the favour to cut their throats, in a vaine affectation of the praiſe of Martyrdome? ſo did the Circumcellions, a Faction of Donatiſts in the yeare 349. But above all other, did not thoſe ſurpaſſe in madneſſe, who allowed of all Hereſies, and profeſſed to hold all Opinions true? ſo did *Rhetorus* and his followers: St. *Auguſtines* Charity ſticks at the beleefe of ſo impoſſible a Tenet; Sol. 29.

Sol. 29. net; I muſt crave leave to wonder at his reaſon: For (ſaith he) many opinions being contradictory to each other, no man that is *compos mentis* can thinke both parts can be verifiable: as if it could be ſuppoſed that a *Rhetorius*, thus opining, could be any other than beſide all his wits: Surely had hee been himſelfe, ſo impoſſible an abſurdity could not have faln from him: neither could any of theſe fore-cited practiſes or opinions have been incident into any but braines highly diſtempered. But what doe we raking in the aſhes of theſe old forgotten Lunaticks; would to God we had not worke more

tha n

than enough to looke to the prodigious phrenſies of the preſent age, than which there were never ſince the world began either more or worſe. SOL. 29.

Can there be under the cope of heaven a madder man, than hee that can deny there is a God? ſuch a monſter was rare and hooted at in the times of Paganiſme: The Heathen Orator tels us of but two in thoſe darke ages before him, that were ſo farre forſaken of their wits; and we know that the old *Athenians*, when a bold Pen durſt but queſtion a Deity, ſentenced the Book to the fire, and the Author to exile. But now, alas, I am aſhamed to ſay that this

Cicer. de Natur. Deorum, initio.

Sol. 29. this moderne age under so cleare beames of the Gospell hath bred many professed Atheists, who have dared, not in their heart onely, as in *Davids* time, but with their blasphemous lips to deny the God that made them.

And are the phrensies of those insolent soules any whit lesse wilde and outragious, that dare boast themselves to bee God; and stick not to stile themselves absolutely deified? avowing that the soule in their body is the onely Christ, or God in the flesh; That all the acts of their beastly and abominable Lusts are the works of righteousnesse; that it is their perfection, and

Heart-bleedings for Professors abominations; Set forth under the hands of 16 Churches of Christ baptized into the name of Christ, p. 5, 6, 7, &c.

and the higheſt pitch of their glory to give themſelves up to all manner of abominations, without any reluctation; that there is no hell, but a diſlike of, and remorſe for, their greateſt villanies: Now ſhew me amongſt the ſavageſt of Pagans any one that hath been thus deſperately brain-ſick, and let me be branded for a ſlanderer. Sol. 29.

What ſhould I need to inſtance in any more, or to contract a large Volume of Hereſeology? In ſhort, there is no true Heretick in the world, that is not in ſome degree a madman; And this ſpirituall madneſſe is ſo much worſe than the naturall, as

Sol. 29.

in other regards, ſo eſpecially in this; that whereas that diſtemper of the braine containes it ſelfe in its owne bounds, without any danger of Diffuſion to others, the ſpirituall, is extremely contagious, ſpreading its infection to the perill of all that come within the ayre of it.

In this ſad caſe what is to be done? Surely we may, as wee doe, mourn for the miſerable diſtractions of the world; but it is thou onely, O Lord, that canſt heale them. O thou, that art the great and ſoveraigne Phyſician of ſoules; that after ſeven yeares brutality, reſto-

reſtoredſt the frantick Babylonian to his ſhape and ſenſes, look downe mercifully upon our Bedleem, and reſtore the diſtracted World to their right temper once againe: as for thoſe that are yet ſound, keep them O God, in their right wits unto the end, preſerve them ſafe from all the peſtilent taintures of Schiſme and Hereſie: And for me, the more inſight thou giveſt mee into, and the more ſenſe of, theſe wofull diſtempers, ſo much the more thankfull doe thou make mee to thine infinite goodneſſe, that thou haſt been graciouſly pleaſed to keep mee within com- Sol. 29.

Sol. 30. passe. And O, doe thou still and ever keep mee within the compasse of thy revealed will, and all just moderation; and suffer me not to be miscarried into any of those exorbitances of judgement which may prove a trouble to thy Church, and a scandall to thy Name.

Soliloq. XXX.

The difference of actions.

THere is great difference in sins, and actions whether truly or seemingly offensive; there are gnats, & there are camells; neither

neither is there leſſe difference in Conſciences: There are Conſciences ſo wide and Vaſt, that they can ſwallow a Camell; and there are Conſciences ſo ſtrait, as that they ſtraine at a Gnat; Yea, which is ſtrange to obſerve, thoſe very Conſciences which one while are ſo dilated that they ſtrain not at a Camel, another while are ſo drawne together by an anxious ſcrupulouſneſſe that they are ready to be choaked with a Gnat. Sol. 30.

How palpably was this ſeen in the chief Prieſts and Phariſees and Elders of the Jewes: the ſmall Gnat of entring into the judgement Hall of the Joh. 18. 28.

Sol. 30. Roman Governor, would by no meanes downe with them; that hainous act would defile them, so as they should not eate the Passeover; but in the meane time the huge Camel of the murther of the Lord of life passed down glib, and easily through their throats: They are ready to choak with one poor eare of Corn pulled on a Sabbath by an hungry passenger; Yet whole houses of widowes, the whiles, passe downe their gorges with ease: An unwashen hand or cup was piacular; whiles within their hearts are full of extortion and excesse. I wish the present age did not abound with instan-

Matth. 23. 25.

ces:

ces: It is the fashion of Hypocrites to be seemingly scrupulous in small things, whiles they make no conscience at all of the greatest: and to be so much lesse conscionable of greater matters of the Law, Judgement, Mercy and faith; as they are more scrupulously punctuall in their Mint, Anise, and Cummin. O God, I would not make more sinnes than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; Let my soule endure no fetters but thine; If indifferent things may bee my Gnats, let no known sin be other than a Camell to me; and let mee rather

Sol. 30.

Mat. 23.23.

Sol. 31. choak in the paſſage, than let downe ſuch a morſell.

Soliloq. XXXI.

The neceſsity of labour.

THe great and wiſe God that hath been pleaſed to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continue their being, without their owne labour, and cooperation; ſo as he hath impoſed upon them all a neceſſity of paines-taking for their owne preſervation: The wild beaſts of the Deſert muſt walke abroad,

abroad, and forrage far for their prey; The beaſts of the field muſt earne their Paſture with their worke, and labour in very feeding to fill a large Maw with picking up thoſe ſeverall mouthfulls, whereby they are ſuſtained; The Fowles of ſeverall kindes muſt flie abroad to ſeek their various Diet, ſome in the hedges, ſome in the fields, ſome in the waters; The Bee muſt with unwearied induſtry gather her ſtock of wax and honey out of a thouſand flowers; Neither know I any that can be idle and live: But man, as hee is appointed to bee the Lord of all the reſt, ſo he is in a ſpeciall manner SOL. 31.

Sol. 31. borne to labour; as he upon whom the charge lies to provide both for himselfe, and all the creatures under his command; being not more impotent than they in his first entrance into the world, than hee is afterwards by the power of his reason more able to governe them, and to order all things that may concerne both their use, and conservation. How willingly, O Lord, should I stoop to this just condition of my Creation? Labour is my destiny, and labour shall be my trade: Something I must alwayes doe; both out of thy command, and my owne inclination; as one whose not un-active spirit

ſpirit abhorres nothing more than the torment of doing nothing: O God, doe thou direct me to, and imploy mee in, thoſe ſervices that may be moſt for thy glory, for the good of others, and my owne diſcharge and comfort. SOL. 32.

Solil. *XXXII.*

Acquaintance with Heaven.

WHat an high favour is it in the great God of heaven, that he is pleaſed to ſtoop ſo low as to allow wretched man here upon earth to be acquainted with ſo infi-

nite

Sol. 32. nite a Majeſty? yet in the multitudes of his mercies, this hath he condeſcended unto: ſo farre hath hee yielded to us, as that he is pleaſed wee ſhould know him; and to that end hee hath clearly revealed himſelf to mankind, and more then ſo, hee is willing and content that we ſhould enjoy him, and ſhould continually make a comfortable uſe of his preſence with us; that wee ſhould walk with him, and impart all our ſecret thoughts and counſels to him; that we ſhould call for his gracious aid upon all our occaſions; that we ſhould impart all our wants and feares and doubts to him, with expectation of a mercifull

cifull and ſure anſwer, and ſupply from heaven; Yea, that hee ſhould invite us, ſilly wretches, to his preſence, and call us up to the throne of grace, and incourage us poor ſouls, dejected with the conſcience of our unworthineſſe, to put up our ſutes boldly to his mercifull hands; Yea, that hee ſhould give this honour to duſt and aſhes as to ſtile us his friends: how ſhamefully unthankfull, and how juſtly miſerable ſhall I be, if I make not an anſwerable uſe of ſo infinite a mercy? O God, how utterly unworthy ſhall I be of this grace, if notwithſtanding theſe merciſull proffers and ſolicitations, I ſhall continue a willing

Sol. 32.

Sol. 32. willing ſtranger from thee; and ſhall make no more improvement of theſe favours than if they had never been tendred? O let me know thee, let me acknowledge thee, let me adore thee, let me love thee, let mee walk with thee, let me enjoy thee; let me, in an holy and awfull familiarity bee better and more entirely acquainted with thee than with the World, than with my ſelf; ſo ſhall I bee ſure to bee happy here, and hereafter glorious.

Sol.

Soliloq. *XXXIII.*

The All-ſufficient knowledge.

I finde much inquirie of curious wits, whether we ſhall know one another in heaven; There is no want of arguments on both parts, and the greateſt probabilities have ſeemed to bee for the affirmative: But, O Lord, whether or no we ſhall know one another, I am ſure wee ſhall all thy glorified Saints know thee; and in knowing thee wee ſhall be infinitely happy; and what would wee more? Surely, as wee finde

Sol. 33. finde here, that the Sun puts out the fire, and the greater light ever extinguiſheth the leſſe: ſo why may we not thinke it to be above? When thou art all in all to us, what can the knowledge of any Creature adde to our bleſſedneſſe? And if when wee caſually meet with a Brother, or a Sonne before ſome great Prince, wee forbeare the Ceremonies of our mutuall reſpects, as being wholly taken up with the awfull regard of a greater preſence; how much more may wee juſtly thinke, that when wee meet before the glorious Throne of the God of heaven, all the

Sol. 33.

the reſpects of our former earthly relations muſt utterly ceaſe, & be ſwallowed up of that beatificall preſence, divine love, and infinitely bleſſed fruition of the Almighty?

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and ſiſters, or friends already in poſſeſſion of glory with thee, and to believe aſſuredly that in my time I ſhall be received to the aſſociation of their bleſſednesſe: but if upon the diſſolution of this earthly Tabernacle, I may be admitted to the ſight of thy all-glorious eſſence, and may ſet eye upon the face

Sol. 33. face of my bleſſed Saviour, now ſitting at the right hand of thine incomprehenſible Majeſty, attended with thoſe millions of his heavenly Angels, I ſhall neither have need, nor uſe of enquiring after my kinred, according to the fleſh. What can fall into my thoughts or deſires, beſide, or beyond that which is infinite?

Solil.

Soliloq. XXXIV.

Poor Greatneſſe.

I Cannot but look with much pitty mixed with ſmiles upō the vain worldling, that ſets up his reſt in theſe outward things, and ſo pleaſes himſelfe in this condition, as if he thought no man happy but himſelfe; how high he looks, how big hee ſpeakes, how proudly he ſtruts? with what ſcorne and inſultation doth he look upon my dejectedneſſe? the very language of his eye is no other than contempt, ſeeming to ſay, Baſe Indigent, thou

Sol. 34. thou art ſtript of all thy wealth, and honour; thou haſt neither flocks, not heards, nor lands, nor mannors, nor bagges, nor barne-fulls, nor titles, nor dignities, all which I have in abundance; no man regards thy meaneneſſe; I am obſerved with an awfull veneration. Be it ſo, great Sir, think I; enjoy you your height of honor, and heaps of treaſure, and ceremonies of ſtate, whiles I go ſhrugging in a thredbare coat, and am glad to feed on ſingle diſhes, and to ſleep under a thatched roofe; But let me tell you, ſet your all againſt my nothing, if you have ſet your heart upon theſe gay things, were you the heire of

of all the earth, I would be loath to change conditions with your eminence; and will take leave to tell you that, at your beſt, you ſhall fall within my commiſeration: It is not in the power of all your earthly privileges to render you other than a miſerable vaſſall: If you have ſtore of gold, alas, it is but made up into fetters and manicles; and what is all your outward bravery but meere matter of opinion? I ſhall ſhew you an Indian ſlave, that ſhall no leſſe pride himſelfe in a Bracelet of Glaſſe beads, than you can in your richeſt Jewels of Rubies and Diamonds: All earthly things are as they are valued; SOL. 34.

Sol. 34. valued: The wiſe and Almighty Maker of theſe earthen Mines, eſteemes the beſt Metalls, but as thick Clay; and why ſhould we ſet any other price of them than their Creator? And if we be wont to meaſure the worth of all things by their vertues and uſes, and operations, what is it that your wealth can do? Can it free you from cares? can it lengthen your ſleeps? can it keep you from head-aches, from Gouts, Dropſies, Fevers, and other bodily diſtempers? can it ranſome you from death? can it make your account eaſier in the great day of reckoning? Are you ever the wiſer, veer

ever the holier, ever the quieter for that which you have purchaſed with teares, and bloud? And were it ſo precious as you imagine, what hold have you of it? what aſſurance to enjoy it, or your ſelfe but one houre? As for deſpiſed me, I have wealth that you know not of; My riches are inviſible, invaluable, interminable: God all-ſufficient is mine; and with him all things: My treaſure is not lockt up in earth, or in heaven, but fills both: My ſubſtance is ſure; not obnoxious to plunder or leſſe, or diminution: No man hath bled, no widow or orphane hath wept, for my enriching; The onely difference

Sol. 34.

Sol. 34. ference is this; You are miſerable, and think your ſelf happy; I am happy whom you think miſerable: How ever our thoughts may bear us out in both for a while, yet at the laſt, except truth it ſelf can deceive us, the iſſue muſt fall on my ſide. O God, be thou my portion, and the lot of mine inheritance, let the ſcum of the world ſpit in my face as the moſt deſpicable of all creatures, I am above the deſpight of men and devills, and am ſecretly happy, and ſhall bee eternally glorious.

Solil.

Soliloq. XXXV.

Acceptation of Desires.

VVHat a comfort it is to us weake wretches that we have to deale with a mercifull God, that measures us not by our performances, but by the truth of our desires: *David* had a good minde to build God an House, his hands were too bloudy to lay the foundation of so holy a Fabrick; Yet God takes it as kindly from him, as if he had finished the worke; and rewards the intention of building an house to his Name; with the actuall

So 1. 35. building of an house to *David* for ever. Good *Ezekiah* knew how easie and welcome a sute hee made, when after all endeavors of sanctifying the people, for the celebration of that great Passeover, he prayed, The Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary. Alas, we cannot bee but lame in all our obediences: What can fall from defective causes, but imperfect effects? If we pray, wee are apt to entertaine unmeet notions of the infinite Spirit to whom wee addresse our supplications, and

2 Chro. 30. 18, 19.

and ſuddain glances of wandring thoughts; If we read or heare, we are ſubject to vain diſtractions; If we approach Gods table, our ſouls fail of that exact preparation and purity wherwith they ſhould be decked, when they come to that celeſtiall banquet; If we do the works of Juſtice, or Mercy, it is not without ſome light touch of ſelfe-reſpect; and well may we ſay with the bleſſed Apoſtle, The good that I would, I doe not: we ſhould therefore finde juſt cauſe of diſcouragement in our ſelves, if our beſt actions were to bee weighed by their owne worth; aud not by our better intentions: But that

SOL. 35.

Rom. 7.19.

Sol. 25.

gracious God, who puts good desires into us, is so ready to accept of them, that hee lookes not so much at what wee have done, as at what we wisht to have done; and without respect to our defects crownes our good affections. All that I can say for my selfe, O my God, is, that the desire of my heart is to please thee in all things: my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

Solil.

Sol. 36.

Soliloq. XXXVI.

Heavenly Ioyes:

DOubtleſſe, O God, thou that haſt given to men, even thine enemies, here upon earth, ſo excellent meanes to pleaſe their outward ſences; ſuch beautifull faces, and admirable flowers to delight the eye, ſuch delicate ſents from their garden to pleaſe the ſmell; ſuch curious confections, and delicate ſauces to pleaſe the taſte; ſuch ſweet Muſick from the birds, and artificial deviſes of raviſhing melody from the art of man, to delight the eare; haſt much

Sol. 36. more ordained transcendent pleasures, and infinite contentments for thy glorified Saints above. My soul, whiles it is thus clogged, and confined, is too straight to conceive of those incomprehensible ways of spirituall delectation, which thou hast provided for thy dear chosen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happinesse which I there hope to enjoy with thee for ever.

Solil.

Sol. 37.

Soliloq. *XXXVII.*

Mixed Contentments.

WHat a fool were I, if I ſhould thinke to finde that, which *Solomon* could not; contentment upon earth? his greatneſs, wealth and wiſedome gave him opportunity to ſearch, where my impotency is ſhut out: Were there any thing under heaven free from vanity and vexation, his curious inquiſition could not have miſſed it.

No, alas, all our earthly contentments are like a Jewiſh Paſſeover, which wee muſt eate with ſoure

Sol. 37.

herbes: Have I wealth? I cannot bee void of cares: have I honour? I cannot be rid of envy: Have I knowledge? He that increaſeth knowledge, increaſeth ſorrow, ſaith the Kingly Preacher: Have I children? it were ſtrange, if without croſſes: Have I pleaſures? not without a ſting: Have I health? not without the threats of diſeaſe: Have I full dyet? not without the inconveniences of ſatiety: Have I beauty? not without a ſnare to my ſoul. Thus it is in all our ſublunary comforts; I cannot have the Roſe, but I muſt be content with the prickles: Pure and abſolute pleaſure dwels elſewhere, far above the

Eccleſ. 1. 18.

Sol. 37.

the reach of this vale of misery. O God, Give mee to ſeek it there onely: not without a contemptuous neglect of all thoſe deceitfull vanities which would withdraw my ſoule from thee; and there let me find it, whiles I am here by faith, when I remove hence by perſonall fruition: In the mean time, let me take what thou giveſt me with patience, and thankfulnes: thankfulneſſe for the meat, and patience with the ſaucc.

Sol. 38.

Soliloq. XXXVIII.

True Wealth.

ALL a mans wealth or poverty is within himſelfe: It is not the outward abundance or want that can make the difference. Let a man be never ſo rich in eſtate, yet if his heart be not ſatisfied, but hee is ſtill whining, and ſcraping and pining for more, that man is miſerably poore; all his bagges cannot make him other than a ſtarke begger. On the other ſide, give mee a man of ſmall meanes whoſe minde is throughly content with his

his little, and enjoyes his pittance with a quiet and thankfull heart, that man is exceeding rich; all the world cannot rob him of his wealth. It is not having, by which wee can meaſure riches, but enjoying: The earth hath all Treaſures in it, yet no man ſtyles it rich: Of theſe which the world calls goods of Fortune, onely opinion ſets the value: Gold and Silver would be metalls whether we thinke them ſo, or not; they would not bee riches, if mens conceit and inſtitution did not make them ſuch. O my ſoule, bee not thou carryed away with the common Error to covet and

SOL. 38.

Sol. 38. and admire thoſe things which have no true worth in themſelves: If both the Indies were thine, thou ſhouldſt be no whit the wealthier; Labour for thoſe riches whereby thy ſtocke may bee advanced: The great Lord of all, who knowes beſt where his Wealth lies, and where thou ſhouldſt hoord up thine, hath told thee where to ſeeke it, where to lay it: Lay not up for your ſelves Treaſures upon earth, where moth and ruſt doth corrupt, and where theeves break thorow and ſteale; But lay up for your ſelves Treaſures in Heaven: There thou ſhalt bee ſure

Mat. 6. 19.

sure to finde it entire, free from plunder, and all danger of diminution. O God, give mee to covet that my minde may bee rich in knowledge, that my soule may bee rich in grace, that my heart may bee rich in true contentation; as for this pelfe of the World, let it make them miserable that admire it. Sol. 38.

Solil.

SOL. 39.

Soliloq. XXXIX.

False Light.

LOoking forth one ſtarry evening, my eye met with a glorious light, that ſeemed fairer than its fellowes: Whiles I was ſtudying what Planet it might bee, it ſuddenly glided downe, and vaniſhed. O God, how can we hope to avoid deluſions upon earth, when even the face of heaven may thus deceive us? It is no otherwiſe in the firmament of the Church: How many have there been, that have ſeemed eternally fixed in that high ſphere,

Sol. 39.

ſphere, which have proved no other than baſe Meteors, gilded with faire beames; they appeared ſtarres, their ſubſtance was but ſlime. Woe were to the earth, if a true ſtarre ſhould fall; Yea, I doubt whether the Fabrick of heaven would ſtand, if one of thoſe glorious Lights ſhould drop downe: If therefore the ſtarre Wormwood ſhall fall, and embitter the waters, he ſhall ſhew himſelfe to be but a falſe ſtar, and a true Impoſtor; elſe, heaven ſhould fall as ſoon as hee. O my God, give me grace to know the truth of my ſubſtance and the firmneſs of my ſtation: Let me hate all counterfeit

Sol. 40. feit exhalations; Let me know my ſelfe the leaſt and moſt inſenſible ſtarre in thy *Galaxie*; ſo ſhall I be happy in thee, and thou ſhalt bee by mee glorified.

Soliloq. *XL.*

The haſte of Deſire.

HOw ſlowly the hours ſeem to pace when we are bigge with the deſire and expectation of any earthly contentment? we are ready to chide the time for ſtanding ſtill, when wee would overhaſten the fruition of our approa-

approaching comfort: So the School-boy longs for his play-day, the Apprentiſe for his freedome, the Ward for his livery, the Bride for her Nuptialls, the Heire for his inheritance: ſo approvedly true is that of wiſe *Solomon*, Hope deferred makes the heart ſicke. Were it not, O my ſoul, for that wretched infidelity, which cleaves ſo cloſe unto thee, thou couldſt not but bee thus affected to thy heaven; and ſhouldſt be yet ſo much more, as the joyes there are infinitely more exquiſite than which this earth can afford: Surely thou doſt but flatter me with the over-weening conceit of the firme apprehenſion

Sol. 40.

Pro. 13. 12.

Sol. 40.

henſion of my faith; whiles I finde thee ſo coole in the longing deſires of thy glorification: What? haſt thou no ſtomack to thy happineſſe? Hath the world benummed thee with ſuch a dull ſtupidity that thou art growne regardleſſe and inſenſible of eternall bleſſedneſſe? Oh ſhake off this Lethargick heavineſſe of ſpirit, which hath poſſeſſed thee, and rouze up thy ſelfe to thoſe ardent deſires of glory which have ſometimes inflamed thee: Yea, Lord, doe thou ſtirre up that heavenly fire that now lyes raked up in the Embers of my ſoule, and raviſh my heart with

with a longing desire of thy salvation. Sol. 42.

Soliloq. *LXI.*

Deaths Remembrancers.

EVery thing that I see furnishes me with fair monitions of my dissolution: If I look into my Garden, there I see some flowers fading, some withered; If I looke to the earth, I see that mother, in whose wombe I must lye; If I goe to Church, the Graves that I must step over in my way, shew me what I must trust to; If I look to my Table, death is in every Dish; since

Sol. 42. since what I feed on did once live. If I looke into my glasse, I cannot but see death in my face; If I go to my bed, there I meet with sleep the Image of death; and the sheets, which put mee in minde of my winding up. If I look into my study; what are all those books, but the monuments of other dead authors? O my soul, how canst thou be unmindfull of our parting, when thou art plyed with so many monitors? Cast thine eyes abroad into the world, what canst thou see but killing and dying? Cast thine eyes up into heaven, how canst thou but thinke of the place of thy approaching rest? How justly

Sol. 41.

1 Cor. 15. 31.

justly then may I say with the Apostle, By our rejoycing which I have in Christ Jesus, I dye dayly: And, Lord, as I dayly dye in the decay of this fraile nature; so let me dye daily in my affection to life, in my preparation for death. O do thou fit me for that last, and happy change. Teach me so to number my dayes that I may apply my heart to wisedome, and addresse it to ensuing glorie.

Solil.

Sol. 42.

Soliloq. *LXII.*

Faiths Victory.

WE are here in a perpetuall warfare, and fight wee muſt; Surely, either fight, or dye; ſome there are that doe both; That is according as the quarrell is, and is managed: There are thoſe that fight againſt God; theſe medling with ſo unequall a match, cannot look to prevail. Againe, The fleſh warreth againſt the ſpirit; this inteſtine rebellion cannot hope to proſper; but if with the choſen veſſell, I can ſay, I have

2 Tim. 4.7.

fought

fought a good fight, I can neither lose life, nor misse of victory: And what is that good fight? Even the same Apostle tells mee, the fight of faith; This is the good fight indeed, both in the cause and the managing, and the issue: Lo this faith it is, that winnes God to my side, that makes the Almighty mine; that not onely ingages him in my cause, but unites me to him; So as his strength is mine: In the power of his might therefore I cannot but be victorious over all my spirituall enemies by the onely meanes of this faith: For Satan; This Shield, of faith it is that shall quench all the fiery Darts of

Sol. 42.

1 Tim. 6. 12

Eph. 6. 16.

Sol. 42.

1 John 5. 4.

of that wicked one. For the world; This is the victory that over-comes the World; even our faith.

Be sure to find thy self furnished with this grace; and then say, O my soul, thou hast marched valiantly: the powers of hell shall not be able to stand before thee; they are mighty, and have all advantages of a spirituall nature, of long duration, and experience; of place, of subtilty: Yet this conquering grace of Faith is able to give them the foyle, and to trample over all the powers of darkneſſe. O my Lord God, doe thou arme and fortifie my soule with a lively

lively and ſtedfaſt faith in thee, I ſhall not feare what man or Devill can doe unto me: ſettle my heart in a firme reliance upon thee, and turne me looſe to what enemy thou pleaſeſt. Sol. 43.

Soliloq *XLIII.*

The unfailing Friend.

NExt to the joy of a good conſcience, there is no greater comfort upon earth, than the enjoyment of deare friends; neither is there any thing more ſad than their parting; and by how nearer their relations are, ſo

Sol. 43. much greater is our ſorrow in forgoing them: What moane did good *David* make, both for *Abſalon* as a Son, (though ungracious) and for *Jonathan* as a friend: Surely, when our deare ones are pulled away from us, we ſeeme to have limbes torne away from our bodies; yet this is a thing muſt bee lookt for; wee are given to each other, (or lent rather) upon condition of parting, either they muſt leave us, or we them; a parting there muſt be, as ſure as there was a meeting: It is our fault if we ſet our hearts too much upon that, which may, yea, which muſt be loſt. Be wiſe, O my

my ſoule, and make ſure of ſuch friends as thou canſt not be bereaved of: Thou haſt a God, that hath ſaid, I will not leave thee nor forſake thee: It was an eaſie ſute, and already granted which the holy Pſalmiſt made: Caſt me not off in the time of old age, forſake me not when my ſtrength faileth: And againe, When my Father and my Mother forſake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends: ſtick cloſe unto them, O my ſoule, and rejoyce in them evermore, as thoſe that ſhall ſweetly converſe with thee here, and

Sol. 43.

Pſal. 71. 9.

Pſal. 27. 10

Sol. 44. shall, at last, receive thee into everlasting habitations.

Soliloq. *LXIV.*

Quiet Humility.

HE is a rare man that is not wise in his own conceit; and that sayes not within himselfe, I see more than my neighbours: For we are all borne proud, and selfe-opinionate; and when we are comne to our imaginarie maturity, are apt to say with *Zedekiah*, to those of better judgement than our owne, which way went the Spirit of God from me to speake unto

1 Kin. 22. 24

thee? Hence have ariſen thoſe ſtrange varieties of wilde paradoxes, both in Philoſophy and Religion, wherewith the world abounds every where. When our fancy hath entertained ſome uncouth thought, our ſelfe-love is apt to hatch it up, our confidence to broach it, and our obſtinacy to maintaine it; and (if it bee not too monſtrous) there will not want ſome credulous fooles to abet it: ſo as the onely way both to peace and truth, is true Humility; which will teach us to thinke meanly of our own abilities, to be diffident of our owne apprehenſions and judgements, to aſcribe

Sol. 44.

Sol. 44. much to the reverend antiquity, greater ſanctity, deeper inſight of our bleſſed Predeceſſors. This onely will keep us in the beaten road, without all extravagant deviations to untrodden by-paths: Teach me, O Lord, evermore to thinke my ſelf no whit wiſer than I am; ſo ſhall I neither be vainly irregular, nor the Church troubleſomely unquiet.

Solil.

SOL. 43.

Soliloq. *XLV.*

Sure Mercies.

THERE is nothing more troubleſome in humane ſociety than the diſappointment of truſt, and failing of friends: For beſides the diſorder that it workes in our own affaires, it commonly is attended with a neceſſary deficiency of our performances to others: The leaning upon a broken Reed gives us both a fall and a wound: Such is a falſe friend, who after profeſſions of love, and reall offices, either ſlinks from us, or betrayes us: This is

Sol. 45. that which the great patterne of patience ſo bitterly complaines of, as none of his leaſt afflictions, My Job 19.14. Kinsfolk have failed mee, and my familiar friends have forgotten me. It went to the heart of *David*, that his owne familiar friend, in whom he truſted, which did eate of his Pſal. 41.9. bread, ſhould lift up his heele againſt him: And ſurely, thoſe that are ſtanch, and faithfull in themſelves, cannot but bee ſo much the more deeply affected with the perfidious dealing of others; and yet alſo ſo much the more, as their confidence and entireneſſe was greater; this was that which heightned the vexation of that man who

who is ſo famous for the integrity of his heart. It was thou, O man, mine equall, my guide, my acquaintance; wee tooke ſweet counſell together, and walked to the houſe of God in company. And ſtill our daily experience gives us miſerable inſtances in this kinde: He hath had little to doe in the world that hath not ſpent many a ſigh upon others filthineſſe.

SOL. 45.

Plal. 55. 13, 14.

And now, O my ſoule, the more ſad proofe thou haſt had of the untruſty diſpoſition and carriage of men, the more it concernes thee to betake thy ſelfe, in all zealous and abſolute affiance, unto the ſure protection and never-fayling

Sol. 45. providence of thy God; the God who being Truth it ſelfe, never did, never can forfeit his Truſt to any ſoule that relyed upon his moſt certaine promiſes, upon his promiſed mercies, upon his mercifull and juſt performances.

Pſal. 61.7. My ſoule wait thou onely upon God; for my expectation is from him; He onely is my rock, and my ſalvation; In God is my ſalvation and my glory, the rock of my ſtrength and my refuge is in God. It ſhall not trouble thee to ſend men falſe, whiles thou haſt ſuch a true God to have recourſe unto.

Solil.

SOL. 46.

Soliloq. *XLVI.*

Dangerous Prosperity.

IT was a just and needfull precaution, O God, which thou gavest of old to thine Israel. When thou shalt have eaten, and art full, then beware lest thou forget the Lord: There was not so great feare of forgetting thee, whiles they were in an hungry and dry Wildernesse, although even there they did too often forget themselves, in an ungracious murmuring against thee and their Leaders; the greatest danger of their forgetting Thee

Deut. 6. 11, 12.

Sol. 46.

Deut. 32. 15.

would be, (thou knewest) when they should come to bee pampered in the Land that flowed with Milk and Honey: There it was that accordingly *Jesurum* waxed fat and kicked; there being growne thick and covered with fatnesse, he forsook God which made him, & lightly esteemed the Rocke of his salvation. Nothing is more difficult than to keep our selves from growing wanton by excesse; whereas nature kept low is capable of just obedience: Like as in the body also, a full feed breeds superfluous and vicious humours, whereas a spare diet keeps it both cleane and healthfull. Do not, I

see.

see, O Lord, even the man that was after thine owne heart whiles thou kepst him in breath, with the prosecution of an unjust Master, how tenderly consciencious he was; remorsed in himselfe; for but cutting off a lappe of the robe of his causeless pursuer: who yet when hee came to the full scope of his ease, and Courtly jollity, made no scruple of the adulterous bed of faire *Bathsheba*, or the bloudy murther of a faithfull *Uriah*. Who was I, O Lord, that I should promise my selfe an immunity from the perill of a prosperous condition under which thy holier servants have miscarried. It was thy

So L. 46.

1 Sam. 24. 5

Sol. 46. thy goodnesse and wisedome who fore-seest not what shall be only, but what might be also, in prevention of the danger of my surfeit, to take away the dish, whereon I might have over-fed. O God, I doe humbly submit to thy good pleasure; and contentedly rest upon thy Providence, which hast thought fit rather to secure me in the safe use of my little, than to exercise me with the temptations of a bewitching plenty.

Solil.

SOL. 47.

Soliloq. XLVII.

Chearfull Obedience.

IT is not ſo much the worke that God ſtands upon as the minde of the worker. The ſame act may bee done with the thanke and advantage of one agent, and with frownes and diſreſpect to another. If wee doe our buſineſſe grudgingly, and becauſe we muſt, out of the neceſſity of our ſubſiſtence, we ſhall have as much thanke to ſit ſtill: It is our owne need that ſets our hands on worke, not our obedience: So as herein we are our owne

ſlaves,

Sol. 47. slaves, not Gods servants; Whereas, if wee goe about the workes of our Calling chearefully, offering them up to God, as our willing Sacrifice in an humble compliance with his commands, and an awfull and comfortable expectation of his gracious acceptance, we are blessed in our holy endeavours, and cannot faile of an *Euge* from our Master in heaven. Alas, Lord, it is but little that I can doe, and, without thy enabling, nothing.

Thou that vouchsafest to give me an abilitation to the worke, put into mee also good affections to thee in performing of it: Let me doe thy will here,

here, as thy Angels doe in heaven, with all gracious readineſſe, and alacrity; and be no leſſe glad that I ſhall doe it, than that it is done: ſo whiles carnall hearts ſhall languiſh under their forced taskes, my labour ſhall be my pleaſure; and I ſhall finde unſpeakable comfort both in the conſcience of my act, and the crowne of my obedience. Sol. 47.

Solil.

Sol. 48.

Soliloq. *XLVIII.*

Heavenly accordance.

AS our condition here upon earth is different; ſo muſt our affection needs bee alſo: that which is one mans joy is anothers griefe; one mans feare is another mans mans hope: neither can it be otherwiſe, while our occaſions draw us to ſo manifeſt contradictions of diſpoſition: Theſe diverſities and contrarieties of inclination and deſire, are the neceſſary ſymptomes of our wretched mortality; and the nearer wee grow to the perfection of

of our bleſſedneſſe, the more ſhall we concentrate in the united ſcope of all our actions, and affections, which is the ſole glory of our Creator: Know then, O my ſoul, that the cloſer thou canſt gather up thy ſelfe in all the exerciſe of thy faculties, and propoſalls of thy deſires, to the onely reſpect of the honour of that great and good God which gave thee thy being, thou aſpireſt ſo much nearer to thy heaven, where all the bleſſed Saints and Angels agree together in one perpetuall imployment of praiſing their Maker; and ſweetly accord in that one moſt perfect ditty and note of an

SOL. 48.

Sol. 48. an eternall Allelujah to him that ſits upon the Throne of that Celeſtiall glory.

O God, doe thou draw in my heart more and more from this variety of earthly Diſtractions, and fixe it upon this one heavenly worke: put mee upon that bleſſed Taske here below, which ſhall never know any end, but endure for ever in heaven.

Solil.

Sol. 49.

Soliloq. XLIX.

Divine Bounty.

HAd not the Apoſtle ſaid ſo, yet our owne ſenſe and experience would have told us, that every good and perfect gift is from above, and commeth downe from the Father of Lights: For ſure, from below it cannot come. How ſhould any perfect gift ariſe from the Region of all imperfection? How ſhould evill afford any good? What is below but earth and hell? whereof the one yeelds nothing but torment, the other nothing but miſery, and ſinne: If there-

Jam. 1. 17.

Sol. 49. therefore it be perfect, or good, (ſince nothing can give what it hath not) it muſt needs come from above: And from whom above? Not from thoſe lightſome bodies of the Starres, whoſe influences cannot reach unto the ſoule, whoſe ſubſtance is not capable of any ſpirituall power, whether to have, or give perfect gifts: Not from the bleſſed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to conveigh bleſſings to us, they neither will or can challenge an originall and primary intereſt in the bleſſings which they conveigh. Onely therefore from the Father

Father of Lights; who as he is light, ſo is the Author of all whatſoever light, both inward, and outward, ſpirituall and ſenſible: and as light was the firſt good and perfect gift which hee beſtowed on the world, ſo it well may imply all the ſpirituall bleſſings conferred on the Creature: So as he that ſaid, Let there be light; ſaid alſo, Let this man bee wiſe; Let that bee learned; Let that other be gracious and holy: Whence then, O whence can I looke for any good thing, but from thy hands, O my God, who giveſt to all men liberally and upbraideſt not: whoſe infinite treaſure

Sol. 49.

James 1. 5.

Sol. 49. ſure is not capable of any diminution; ſince the more thou giveſt, thy ſtore is not the leſſe, thy glory more. Thou doſt not ſell thy favours, as we men are apt to doe, looking through our ſmall bounty, at an expected retribution; but thou giveſt moſt freely, moſt abſolutely: neither doſt thou lend thy beſt bleſſings, as looking to receive them back againe, but ſo conveigheſt them to us, as to make them our owne for ever: ſince therefore thy gifts are ſo free, that all thy heavenly riches may be had for aſking; how worthy ſhall I be to want them if I doe not ſue for them to the Throne of thy grace; Yet even

even this (since it is a good thing) I cannot doe without thee. O then give thou me the grace that I may bee ever begging faithfully of thee; and give me the graces that I beg for. Sol. 50.

Soliloq. *L.*

Sweet use of Power.

I See that great, wise, and holy God, who might most justly make use of his absolute power, yet proceeds sweetly with his creature in all his ways: He might force some to salvation in spight of their wills; Hee might damne

Sol. 50.

others meerely for his pleasure, without respect to their sinne: But hee doth not, he will not doe either of these; but goes along graciously and gently with us, inviting us to Repentance, and earnestly tendring to us the means of Salvation on the one side with effectuall perswasions, and strong motives, and kindly inclinations to an answerable obedience; on the other side, laying before us the fearfull menaces of his judgments denounced against sinners, urging all powerfull disswasions, and using all probable means to divert us from all the wayes of wickednesse; and when those prevaile not,

not, justly punishing us for our wilfull disobedience, impenitence, and infidelity. Sol. 50.

O God, how should we learne of thee to proceed with all our fellow-Creatures, (but much more with our Christian Brethren) not according to the rigour of any pretended prerogative of power, but in all mercifull tenderneſſe, in all gentle and faire meanes of their reclamation on the one ſide, and on the other, in an unwilling and conſtrained ſeverity of neceſſary juſtice.

And how much doth it concerne thee, O my ſoule, not to ſtay till thy God ſhall dragge

Sol. 50. thee to Repentance and Salvation, but gladly to embrace all thoſe happy opportunities, and chearfully to yield to all thoſe mercifull Solicitations, which thy God offers thee for thy full Converſion; And carefully to avoid thoſe wayes of ſin and death which he hath under ſo dreadfull denunciations graciouſly warned thee to ſhunne: Elſe thy God is cleared both in his juſtice and mercy, and thy perdition is of thy ſelfe.

Solil.

SOL. 51.

Soliloq. LI.

The power of Conſcience.

IT is a true word of the Apoſtle, God is greater than our Conſcience; and ſurely, none but hee: under that great God, the ſupreme power on earth is the Conſcience. Every man is a little world within himſelfe; and in this little world there is a Court of Judicature erected, wherein next under God the Conſcience ſits as the ſupreme Judge, from whom there is no appeale; that paſſeth ſentence upon us, upon all our actions, upon all our

Sect. 51. intentions; for our perſons, abſolving one, condemning another; for our actions, allowing one, forbidding another: If that condemne us, in vain ſhall all the World beſides acquit us; and if that cleare us, the doom which the World paſſeth upon us, is frivolous and ineffectuall. I graut this Judge is ſometimes corrupted with the Bribes of Hope, with the weake feares of loſſe, with an undue reſpect of perſons, with powerfull importunities, with falſe witneſſes, with forged evidences, to paſſe a wrong ſentence upon the perſon, or cauſe; for which hee ſhall bee anſwerable to him

Sol. 51.

him that is higher than the higheſt; but yet this doome, (though reverſible by the Tribunall of Heaven) is ſtill obligatory on earth: So as it is my fault that my Conſcience is miſ-led; but it is not my fault to follow my Conſcience. How much need have I therefore, O my God, to pray that thou wouldſt guide my Conſcience aright; and keep this great Judge in my boſome from Corruption and errour? and what need hath this inteſtine arbiter of mine to take ſpeciall care that he may avoid all miſinformations that may miſlead his judgement, and all the baſe ſuggeſtions of out-

Sol. 52. ward advantage, or losse that may deprave his affections? And, O thou, that onely are greater than my Conscience, keep mee from doing ought against my Conscience: I cannot disobey that but I must offend thee; since that is but thine Officer under thee, and only commands for thee.

Soliloq. LII.

Proud Poverty.

THat which wise *Solomon* observed in the temporall estates of men, holds no lesse true in the spirituall: There is that maketh

Prov. 13.7.

maketh himſelfe rich, yet hath nothing; There is that maketh himſelf poor, yet hath great riches: On the one ſide, we meet with a proud but beggarly *Laodicean*, that ſaies, I am rich, and increaſed with goods, and have need of nothing; which will not know that he is wretched, and miſerable, and poore, and blinde, and naked; This man when the means of further grace are tendered him, can ſay, as *Eſau* did of the profered herds, I have enough my Brother; and with the bragging Phariſee can boaſt of what hee is not, and of what he is; of what he hath, of what he doth; admiring his owne no-

SOL. 52.

Rev. 3. 17.

Sol. 52.

thing, and not caring to ſeek for more, becauſe he thinks he hath all; this fond Juſticiary can over-doe his duty, and ſuper-erogate; contemning the poverty of ſoules better furniſhed than his owne; and laying his merits in the diſh of the Almighty.

On the other ſide, there is an humble ſoule, that is ſecretly rich in all ſpiritu-all indowments; full of knowledge, abounding in grace, which out of the true poverty of ſpirit under-values himſelfe, and makes no ſhew of ought but a bemoaned diſability: as we have ſeen thoſe grounds wherein the richeſt Mines are treaſured, bewray nothing but barrenneſſe

renneſſe in their out-ſide. SOL. 52.

O my ſoule, what eſtimation ſoever others may ſet upon thee, thou art conſcious enough of thy owne wants; be thankfull for the little thou haſt, and abaſed for the much thou lackeſt; and if thou wilt needs be advancing thy ſelf above others, let it bee in the conteſtation of thy greater humbleneſſe, and lower dejection. Thy grace ſhall be no leſſe becauſe thou thinkſt it ſo: but ſhal rather multiply by a modeſt diminution.

And, O bleſſed Lord, thou who reſiſteſt the proud, and giveſt grace to the humble, give me more humility, that I may receive more grace from thee;

Sol. 52. thee; and thou whose gracious raine shelves downe from the steep mountaines, and sweetly drenches the humble vallies; depresse thou my heart more and more with true lowlinesse of Spirit, that the showres of thy heavenly grace may soke into it, and make it more fruitfull in all good affections, and all holy obedience.

Solil.

Sol. 53.

Soliloq. *LIII.*

The happiest Society.

I Finde, O Lord, some holy men that have gone aside from the world, into some solitary wilderness, that they might have their full scope of enjoying thee freely, without any secular avocations; who no doubt improved their perfect leisure to a great entireness of conversation with thee. Surely I could easily admire the report of their holiness, and emulate their mortified retiredness, if I did not heare them say, The Wolfe dwels

Sol. 53. dwels in the wood, and that they could as ſoone leave themſelves, as the World behinde them. There is no Deſert ſo wilde, no Mountaines or Rocks ſo craggy, wherein I would not gladly ſeeke thee, O my God, and which I would not willingly climbe up to find thee, if I could hope that ſolitude would yield mee a ſpirituall advantage of more enjoying thee. But, alas, I finde our weake powers are ſubject to an unavoydable laſſitude; and wee can no more contemplate alwayes thoſe divine Objects, than our bodily eyes are able to fix themſelves on the body of the Sun,

in

in his brighteſt ſplendor: ſo as, if our mindes ſhould not bee ſometime taken off with a ſafe variety of Cogitations, we ſhould be over-whelmed with thy Glory, and with too much light blinded: by this meanes it comes to paſſe that theſe ſmall interſpirations ſet an edge upon our reaſſumed ſpeculations, and renewed Devotions: Although alſo in the meane time, I ſhould hate all ſecular diverſions, if they ſhould take thee for a moment quite out of my ſight; If I did not finde that I may ſtill refer them to thee, and enjoy thee in them. O God, doe thou ſo fix my ſoule upon thee, that

Sol. 53.

Sol. 54. that what ever occaſion ſhall take me up, I may never be out of thy bleſſed ſociety, and make me ſo inſenſible of the noiſe of the world, that even in the midſt of the Market I may bee ſtill alone with thee.

Soliloq. *LIV.*

Hony from the Rock.

O God, thou didſt miraculouſly refreſh thy murmuring Iſrael of old with water out of the Rock, in that dry wilderneſſe; and now I hear thee ſay, If they had hearkened to thy voice, and walked in thy wayes, with Hony out of the Rock thou

Pſal. 81.16

thou wouldſt have ſatisfied them. Loe, that which thou wouldeſt have done to thine ancient people, if they had obeyed thee, thou haſt abundantly performed to thine Evangelicall Iſraell. With hony out of the Rock haſt thou ſatisfied them; The Rock that followed them was Chriſt my Saviour: Lo, out of this Rocke hath flowed that hony whereby our ſoules are ſatisfied; Out of his ſide (ſaith the Evangeliſt) came water and bloud, This Rock of our ſalvation affordeth both what Iſrael had, and might have had. Surely, O my God, there can bee no Hony ſo ſweet, as the effect of the precious bloud

Sol. 54.

1 Cor. 10.

Sol. 54. bloud of my Saviour to the ſoule of the Beleever;
Heb. 9.12. Ephes. 1.7. By that bloud wee have eternall Redemption from death, and Remiſſion of all our ſinnes; By that
Rom. 5.9. bloud are wee juſtified in the ſight of our God, and ſaved from the wrath to
Col. 1. 20. come; By that bloud we have our Peace made in heaven, and are fully reconciled to our God;
Heb. 9.22. By that bloud wee are cleanſed and purged from
Heb. 13.12, 14. all our iniquity; By that bloud wee are ſanctified
1 Pet. 1. 2. from our Corruptions; By that bloud wee
Heb. 9.15. receive the Promiſe and poſſeſſion of an eternall inheritance. O the ſpirituall honey ſo ſweet that the materiall honey

is but bitterneſſe to it! *Jonathan* of old did but dippe his Speare in the honey of the Wood, and but with one lick of that ſweet moiſture had his eyes cleared, and his ſpirits revived; O God, let mee but taſte and ſee how ſweet the Lord Jeſus is, in all his gracious Promiſes, in all his mercifull and reall Performances, I ſhall need no more to make mee happy. Thy *Solomon* bids mee to eate honey: Loe this is the honey that I deſire to eate of; Give mee of this honey and I ſhall receive both cleareneſſe to my eyes, and vigour of my ſpirits, to the foiling of all my ſpirituall

Sol. 54.

1 Sam. 14. 29.

Prov. 14. 23

Sol. 54.

Pro. 25. 16.

rituall enemies. This is not the hony whereof I am bidden not to eate too much: No, Lord, I can never eate enough of this Celeſtiall honey; Here I cannot ſurfet; Or, if I could, this ſurfet would be my health. O God, give mee ſtill enough of this hony out of the Rocke, ſo ſhall my ſoule live, and bleſſe thee, and bee bleſſed of thee.

Solil.

Sol. 55.

Soliloq. LV.

Sure Earneſt.

OMy God, what a comfortable aſſurance is this which thou haſt given to my ſoule? Thou haſt, in thy great mercy, promiſed and agreed to give me heaven; and now becauſe thou doſt not put me into a preſent poſſeſſion, thou haſt given mee earneſt of my future inheritance; and this earneſt is that good Spirit of thine, which thou haſt graciouſly put into my ſoule. Even wee men, whoſe ſtile is deceitfull upon the ballance, think our

Ephes. 1, 14.

Sol. 55. our ſelves ſure when in civill tranſactions we have received an earneſt of the bargaine; and much more when we have taken that ſmall peece of Coine, as part of the bargained paiment; How then can I feare to faile of thee, my God, whoſe Title is Faithfull and True; whoſe Word is Yea, and Amen. It is ordinary with the World to cheat my ſoule with faire promiſes, and faithleſſe engagements of yielding mee thoſe contentments, which it neither can, nor meant to performe. But for thee, O Mat. 24.35 Lord, heaven and earth ſhall paſſe away, but not one jot of thy Word ſhall paſſe unfulfilled: Hadſt thou

thou then, but given mee that Word of thine, I durſt have ſet my ſoule upon it, with all firme confidence; but now that thou haſt ſeconded thy Word with thy Earneſt, what place can bee left for my doubt? What then, what is it that thou canſt ſtick at, O my ſoul? Canſt thou make queſtion of the truth of the Earneſt? Thou knoweſt that thou canſt not; the ſtampe is too well known to be miſdoubted; the impreſſions are full and inimitable; This ſeale cannot bee conterfeit; the graces of the Spirit which thou haſt received, thou feeleſt to bee true and reall; thou findeſt in thy ſelfe

Sol. 55.

Sol. 55.

selfe a faith, though weak, yet sincere; an unfeigned Repentance joyned with an hearty detestation of all thy sinnes; a fervent love of that infinite goodnesse that hath remitted them, a conscionable care to avoid them, a zealous desire to bee approved to God in all thy wayes: Flesh and bloud cannot have wrought these graces in thee; It is only that good spirit of thy God, which hath thus sealed thee to the day of Redemption.

Walke on therefore, O my soule, confidently and chearfully in the strength of this assurance, and joyfully expect the full accomplishment of this happy

happy contract from the sure hands of thy God: Let no temptation stagger thee in the comfortable resolutions of thy future glorie; But say boldly with that holy Patriarke, O Lord I have waited for thy salvation. Sol. 56.

Soliloq. LVI.

Heavenly Manna.

VIctory it selfe is the great reward of our fight; but what is it, O God, that thou promisest to give us as the reward of our Victory? even the hidden Manna: Surely were not this gift exceeding

Sol. 56. ding precious, thou wouldst not reserve it for the remuneration of so glorious a Conquest. Behold that materiall and visible Manna, which thou sentest downe from heaven, to stop the mouths of murmuring Israel, perished in the use; and if it were reserved but to the next day, putrified, and in stead of nourishing, annoyed them; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people; But now, alas, what is become both of that Manna, and of that Arke? Both are vanished (having passed through the devouring jawes

jawes of time) into meer forgetfulneſſe. It is the true ſpirituall Manna that came downe from the higheſt heaven, and aſcending thither againe is hidden there in the glorious Arke of Eternity, that thou wilt give to thy Conqueror: That is it, which being participated of here below, nouriſheth us to eternall life; and being communicated to us above, is the full conſummation of that bleſſed life, and glory. O give me ſo to fight that I may overcome, that ſo overcomming, I may bee feaſted with this Manna. Thou that art, and haſt given me thy ſelfe, the ſpirituall Manna, which I have fed

Sol. 56.

Sol. 56. on by faith; and the ſymbolical Manna, whereof I have eaten ſacramentally; give me of that heavenly Manna, whereof I ſhall partake in glory: It is yet an hidden Manna, hid from the eyes of the world, yea in a ſort from our owne; hid in Light inacceſſible: For Coloſ. 3. our life is hid with Chriſt in God; but ſhall then bee fully revealed: for it ſhall then not onely cover the face of the earth round about the Tents of Iſrael, but ſpread it ſelfe over the face of the whole heaven, yea fill both heaven and earth. I well thought, O my God, that if heaven could afford any thing more precious than other, thou

thou wouldſt lay it up for thy Victor : for it is an hard ſervice that thy poor Infantery here upon earth are put unto ; to conflict with ſo mighty, ſo malicious, ſo indefatigable enemies ; and therefore the reward muſt bee ſo much the greater, as the warfare is more difficult. O doe thou who art the great Lord of Hoſts, give me courage to fight, perſeverance in fighting, and power to overcome all my ſpirituall enemies, that I may receive from thee this hidden Manna, that my ſoule may live for ever, and may for ever bleſſe thee. Sol. 56.

Sol. 57.

Soliloq. *LVII.*

The Hearts Treasure.

IT is a sure Word of thine, O Saviour, that where our Treasure is, there our hearts will bee also; neither can we easily know, where to finde our hearts, if our Treasure did not discover them: Now, Lord, where is my Treasure? Surely I am not worthy to bee owned of thee, if my Treasure be any where but in heaven: my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercie s

cies, even my eternall ſal- Sol. 57.
vation; Yea Lord, what is my richeſt Treaſure but thy ſelfe? in whom all the Treaſures of Wiſedome and Knowledge, yea of infinite Glory are laid up for all thine: All things that this world can afford me, are but meere pelfe in compariſon of this Treaſure; or, if the earth could yield ought that is precious, yet I cannot call that Treaſure; Treaſure implyes both price, and ſtore of the deareſt Commodities: never ſo great abundance of baſe things cannot make a Treaſure; neither can ſome few peeces of the richeſt metalls be ſo accounted; but where there is a large congeſtion

Sol. 57. of precious Jewels, and Metalls, there onely is Treasure: If any at all, surely very little, and mean is the wealth which I can promise my selfe here; perhaps some brasse Farthing, or light and counterfeit Coine, meere earthy drosse, which may load, but cannot enrich my soule; my onely true riches are above with thee; and where then should my heart be but there? My hand and my braine too must necessarily be sometimes here below, but my heart shall be still with my Treasure in heaven. It is wont to be said, that however the memory of old age is short, yet that no old man ever forgot where hee

he laid up his Treaſure. O God, let not that Celeſtiall Treaſure which thou haſt laid up for mee, be at any time out of my thoughts; let my eye bee ever upon it; let my heart long for the full poſſeſſion of it; and ſo joy in the aſſured expectation of it; that it may diſreliſh all the contentments, and contemne all the croſſes which this World can afford me. SOL. 57.

Sol. 58.

Soliloq. *LVIII.*

The narrow Way.

O Saviour, I hear thee ſay, I am the Way, the Truth, and the Life; and yet again, thou (who art Truth it ſelfe) tell'ſt me, that the way is narrow, and the gate ſtraight that leadeth unto life: Surely, thou who art the living Way, art exceeding large; ſo wide, that all the World of Beleevers enter into life by thee onely but the way of our walk towards thee is ſtraight and narrow; Not, but that thy Commandment, in it ſelfe is exceeding broad; for

Pſal. 119.

Sol. 58.

for Lord, how fully comprehenſive it is of all morall and holy duties? and what gracious latitude haſt thou given us in it of our Obedience? and how favourable indulgence and remiſſion in caſe of our faylings? But narrow in reſpect of the weakneſſe and inſufficiency of our obedience: It is our wretched infirmity that ſtraytens our way to thee. Lo, heaven, which is thy All-glorious Manſion, when we are once entred into it, how infinitely large and ſpacious it is; even this lower contignation of it, at how marvailous diſtance it archeth in this Globe of ayre, and earth, and waters? and how is that

Sol. 58.

that againe ſurrounded with ſeverall heights of thoſe lightſome Regions, unmeaſurable for their glorious dimenſions? But the heaven of heavens, the ſeat of the bleſſed, is yet ſo much larger, as it is higher in place, and more eminent in glory; yet thou wouldſt have the way to it narrow, and the gate of it ſtraight: And even thus it pleaſeth thee to ordain in the diſpenſation of all thine inferiour bleſſings; Learning dwells faire within, but the entrance is ſtraight through ſtudy, watching, bending of braines, wearing of ſpirits: the houſe of honour is ſumptuous and goodly within, but the gate is

ſtraight

ſtraight that leads into it; which is through danger, attendance, plots of emulation: Wealth hath large Elbow-roome of lodging, but the gate is ſtraight; hard labour, carefull thrift, racking of thoughts, painfull adventures. How much more wouldſt thou have it thus in the beſt of all bleſſings, the eternall fruition of heaven? And why is this way narrow, but becauſe it is untracked, and untrodden? if I may not rather ſay the way is untracked and found by few, becauſe it is narrow, and not eaſie to tread in. Surely grace is the way to glory, and that path is not for every foot: the ſtraighter and narrower

Sol. 58.

Vol. 58. narrower it is, O my God, the more let mee ſtrive and ſhoulder to enter into it. What vaine quarrels doe wee dayly heare of for the way; but Lord enable mee to ſtrive for this way even to bloud: And if thou have been pleaſed to ſet me a deep way, or a rough way through many tribulations, to that happy and eternall life, let me paſſe it with all chearfull reſolution. How oft have I not grudged to goe a foule way to a friends houſe, where I knew my entertainment kinde and cordiall? O let me not thinke much to come to thoſe thy everlaſting Manſions of bliſſe, through teares and bloud.

bloud. The end ſhall make an abundant amends for the way; If I ſuffer with thee, I ſhall reigne with thee. Sol. 59.

Soliloq. *LIX.*

Gods various Proceedings.

WHat ſtrange varieties doe I finde in the workings of God with men: One-where I finde him gently, and plauſibly inviting men to their Converſion; another-where, I finde him frighting ſome others to heaven: ſome hee traines up in a godly education, and without any

Sol. 59. any eminent change, calls them forth to an exemplary profession of his Name; some others hee chuseth out of a life notoriously lewd, to bee the great Patternes of a suddain Reformation: One that was onely formall in his Devotion without any true life of grace, is, upon a grievous sickness, brought to a lively sense of godliness; another comes to Gods house with a purpose to sleep or scoffe, and through the secret operation of Gods Spirit working with his Word, returns full of true compunction of heart, with tears in his eyes, and resolutions of present amendment of life: One that was proud

proud of his owne righteouſneſſe is ſuffered to fall into ſome foule ſin, which ſhames him before men, and is thus brought downe to an humble acknowledgement of his owne frailty; another, that was caſt downe with a ſad deſpaire of Gods mercy, is raiſed up by the fall of an unbroken glaſs, or by ſome comfortable dreame, or by the ſeaſonable word of a chearefull friend: One is called at the ſixt hour, another not till the eleventh; one by faire and probable meanes, another by contraries; ſo as even the worke of Satan himſelf hath been made the occaſion of the converſion of his ſoule. O God, thy waies are infinite, and

Sol. 59.

Sol. 59. and paſt finding out: It is not for us to preſcribe thee what to do, but humbly to adore thee in what thou doeſt. Far be it from me, ſo to caſt my ſelf upon thy All-working providence, as to neglect the ordinary means of my ſalvation: Inable me chearfully to endeavour what thou requireſt; and then take what way thou pleaſeſt, ſo that thou bringſt mee to the end of my hope, the ſalvation of my ſoule.

Solil.

Soliloq. LX.

The waking Guardian.

IT is a true word which the Pſalmiſt ſaid of thee, O God; Thou that keepeſt Iſrael, neither ſlumbreſt, nor ſleepeſt: Fond Tyranns think that thou winkeſt at their cruell perſecutions of thy Church, becauſe thou doſt not ſpeedily execute vengeance upon them, whereas, if the fault were not in their eyes, they ſhould ſee thine wide open, and bent upon them for their juſt deſtruction; onely thou thinkſt fit to hold thy hand for a time from the infliction

Pſal. 121. 4.

Sol. 60. fliction of judgement, till the measure of their iniquity bee full, and then they shall feele to their cost, that thou saweſt all their ſecret Plots, and Conſpiracies againſt thine Iſrael. The time was, O Saviour, when in the dayes of thine humane infirmity thou ſlept'ſt in the ſterne of the Shippe, on a Pillow, when the Tempeſt raged and the Waves ſwelled; yet even then when thy Diſciples awoke thee and ſaid, Lord ſave us we periſh, thou rebukedſt them ſharply, with, Why are yee fearfull, O yee of little faith? Their danger was apparently great, but yet thou telſt them their

Mat. 8 24, 25, &c. Mar. 4.37. Luke 8. 13.

their feare was cauſeleſſe, and their faith weake, that they could not aſſure themſelves that thy preſence (though ſleeping) was a ſufficient preſervative againſt the fury of Windes and Waters: How much more now, that being in the height of thine heavenly glory, and ever intentively vigilant for the ſafegard of thy choſen ones, may wee reſt ſecure of thy bleſſed protection, and our ſure indemnity? O God, doe thou keep my eyes ever open, that I may ſtill wait upon thee, for thy gracious tuition, and the mercifull accompliſhment of thy ſalvation: Thou ſeeſt I have to doe

SOL. 60.

Sol. 60. doe with thoſe enemies that are never but waking, never but ſeeking all advantages againſt my ſoule; What can they doe when thine eye is ever over mee for good? O then let mine eyes be ever unto thee, O God my Lord; in thee let me ſtill put my truſt: ſo ſhalt thou keep me from the ſnares that they have laid for me, and the grins of the workers of iniquity.

Pſa. 141. 8, 9.

Soliloq.

Soliloq. LXI.

The ſting of guiltineſſe.

GUiltineſſe can never think it ſelfe ſure; if there were no Fiends to torment it, like a boſome-Devill, it would ever torture it ſelfe: no Guard can bee ſo ſure, no Fort ſo ſtrong as to ſecure it from terrors. The firſt Murderer after his bloudy fratricide, when there is no mention of any man (beſide his Father) upon earth, yet can ſay, It ſhall come to paſſe that every one that findeth mee ſhall ſlay mee; and I marvaile that he added not; if none elſe

Gen. 4.14.

Sol. 61. elſe will doe it, I ſhall doe that deadly office to my ſelfe : Hee was ſure hee could meet with none but Brethren or Nephewes ; and even the face of thoſe was now dreadfull to him: he that had been ſo cruell to him that had laine in the ſame womb with himſelfe, feares that no neareneſſe of bloud can ſhield him from the violence of the next man.

Conſcience when once exaſperated, needs not ſtay for an accuſer, a witneſſe, a ſolicitor to enforce the evidence, a Judge ; but it ſelfe alone acts all theſe parts, and oft-times alſo the executioners to boot. It was a juſt queſtion of the wiſeſt of men, A wounded

ſpirit

ſpirit who can beare? But there are divers and different degrees of the wounds of ſpirit; All are painfull, ſome mortall; as in the body, there may bee ſome wounds in the outward and fleſhy part, which have more paine than perill, but thoſe of the principall, and vitall parts are not more dolorous than dangerous, and often deadly: ſo it is in the ſoule, there are wounds of the inferiour and affective faculties, as griefe for croſſes, vexation for diſappointment of hopes, pangs of anger for wrongs received, which may bee cured wth ſeaſonable remedies; but the wounds of conſcience inflicted by the ſting

Sol. 61.

Sol. 61. of some hainous sinne, which lies belking within us, carries in it horror, despaire, death. O God, keep mee from bloud-guiltinesse, and from all crying and presumptuous sinnes, but if ever my frailty should be so fouly tainted, doe thou so work upon my soule, as that my repentance may walk in equall paces with my sin, ere it can aggravate it self by continuance. Apply thy soveraigne plaister to my soul whiles the wound is green, and suffer it not to fester inwardly through an impenitent delay.

Solil.

Soliloq *LXII.*

Beneficiall want.

IT is juſt with thee, O God, when thou ſeeſt us grow wanton, and unthankfully neglective of thy bleſſings, to withdraw them from us, that by the want of them wee may feele both our unregarded Obligations, and the defects of our duty: So wee have ſeene the Nurſe, when the Child begins to play with the Dugge, to put up the breaſt out of ſight. I ſhould not acknowledge how precious a favour health is, if thou didſt not ſometimes inter-

Sol. 62.

change it with ſickneſſe; nor how much I am bound to thee for my Limbes, if I had not ſometimes a touch of lameneſſe: Thirſt gives better reliſh to the drink, and hunger is the beſt ſauce to our meat. Nature muſt needs affect a continuance of her welfare; neither is any thing more grievous to her, than theſe croſſe interceptions of her contentments: But thou, who art wiſedome it ſelfe, knoweſt how fit it is for us, both to ſmart for our neglect of thy familiar mercies, and to have thy bleſſings more endeared to us by a ſeaſonable diſcontinuance. Neither doſt thou wont to deale otherwiſe in the managing

naging of thy ſpirituall mercies. If thy Spouſe, the faithfull ſoule, ſhall (being pampered with proſperity) begin to grow ſecure and negligent, ſo as at the firſt knock of her beloved, ſhee riſe not up to open to Him, but ſuffers his head to bee filled with Dew, and his locks with the drops of the night; ſhe ſoon findes her beloved withdrawne and gone; ſhe may then ſeeke him, and not finde him; ſhe may call, and receive no anſwer; ſhe may ſeek him about the ſtreets, and in ſtead of finding him loſe her vaile, and meet with blowes and wounds from the watch-men. O God, keep thou me from being

Sol. 62.

Cant. 5. 2. 3. 4. 5. 6. 7, 8.

Sol. 62. reſty with eaſe; hold me in a continuall tenderneſſe of heart; continue mee in a thankfull, and awfull uſe of all thy favours; but, if at any time thou ſeeſt me decline to a careleſſe obduration, and to a diſreſpective forgetfulneſſe of thy mercies, doe thou ſo chaſtiſe me with the fatherly hand of thine afflictions, and ſo work me to a gracious uſe of thy deſertions, that my ſoule may ſeek thee with more vigour of affections, and may recover thee with more ſenſible comfort.

Solil.

Sol. 63.

Soliloq. LXIII.

Interchange of Conditions.

IT is not for nothing, O my God, that thou haſt protracted my time ſo long, and haſt given me ſo large experience of thy moſt wiſe and holy dealing with my ſelfe and others. Doutleſſe it is, that I might ſee, and feele, and obſerve, and teach the gracious changes of thy carriage towards thy poore ſinfull Creatures upon earth. Thou doſt not hold us alwayes under the rod, (though we well deſerve a perpetuall correction) as conſidering our miſerable impotence, and apt-

Sol. 63. neſſe to an heartleſſe dejection; Thou doſt not alwayes keepe our hearts raiſed up to the jollity of a proſperous Condition, as knowing our readineſſe to preſume, and to bee carried away with a falſe confidence of our unmoveableneſſe; but graciouſly interchangeſt thy favours with our ſufferings: When thou ſeeſt us ready to faint, and to bee diſcouraged with our adverſity, thou takeſt off thy hand, and giveſt us a comfortable reſpiration from our miſeries; When thou ſeeſt us puft up with the vaine conceit of our owne worth, or ſucceſſe, thou takeſt us down with ſome heavy croſſe. When thou

thou findeſt us over-laid with an unequall Match, & ready to be foiled in the fight, thou giveſt us breath, and putteſt new ſtrength into our Armes, and new courage into our Hearts; When thou findeſt us inſolent with our Victory, thou ſham'ſt us by an unexpected diſcomfiture. Sol. 63.

And as for the outward eſtate of the Nations and Kingdomes of the earth, thou whirleſt them about in a perpetuall, yet conſtant viciſſitude; Peace breeds Plenty, Plenty Wantonnes and Pride, Pride Animoſity, from thence followes Warre, Warre produces Vaſtation and want, Poverty cauſeth Induſtry, and

Sol. 63.

(when nothing is left to ſtrive for) Peace, an induſtrious peace brings plenty againe, and in this gyre thou haſt ordained the world ſtill to turne about.

Be not too much moved then, O my Soule, when thou findeſt thy ſelf hard preſſed with afflictions, and conflicted with ſtrong temptations, but beare up conſtantly in the ſtrength of thy faith, as being aſſured, that having rid out this ſtorme, thou ſhalt be bleſſed with an happy calme; Neither be thou lifted up too much when thou findeſt thy ſelf carried on with a faire gale of proſperity, ſince thou knowſt not what

what tempeſts may ſuddainly ariſe; and many an hopefull veſſell hath been ſunk in ſight of the Port: And when thou ſeeſt the world every where full of woefull combuſtions, bee not over-much diſmaied with the ſight and ſenſe of theſe publick Calamities, but wait patiently upon that divine Providence, which, after thoſe revolutions of change, ſhall happily reduce all things to their determinate poſture: To which purpoſe, O God, doe thou fix my heart firmly upon thee; doe thou keep mee from the evill of proſperity, from dejectedneſſe in affliction, from the prevalence of tempta- Sol. 63.

Sol. 63. temptation, from meſpriſion of thy Providence: Worke mee to that due temper which thy *Solomon* hath preſcribed mee, In the day of proſperity bee joyfull; but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould finde nothing after him.

Eccl. 7.14.

Soliloq.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as it is alwayes holy, ſo in what thou haſt decreed to doe with us, is ſecret, and in what thou wouldſt have us doe to thee, is revealed: It is thy revealed wil that muſt regulate both our Actions, and our Prayers. It may bee that I may lawfully ſue to thee for what thou haſt decreed not to grant: As *Samuel* ceaſed not to pray for thy favour to that *Saul*, whom thou hadſt rejected; and many an Iſrae-

lite

Sol. 64. lite prayed for raine in that three yeares and an halfe, wherein thou hadst commanded the Clouds to make good the Propheeie of thine *Elias*; yea, thine holy Apostle prayed thrice to have the
1 Cor. 12. Messenger of Satan taken off from him; and heard no answer, but, My grace is sufficient for thee: So, Lord, wee pray for the removall of thy judgements from this sinfull and deplored Nation, which for ought wee know, and have cause to feare, thou hast decreed to ruine and vastation; and many a good soule prayes for a comfortable sense of thy favour, whom thou thinkest fit to keepe dow ne

SOL. 64.

downe for the time in a ſad deſertion; and I thy unworthy ſervant may pray to bee freed from thoſe temptations, wherewith thou ſeeſt it fit that my faith ſhould bee ſtill exerciſed. O God, give me the grace to follow thy revealed Will, and to ſubmit my ſelfe to thy ſecret. What thou haſt commanded I know I may doe; what thou haſt promiſed I know I may truſt to; what thou haſt in a generality promiſed to doe, may in ſome particular caſes by the juſt decree of thy ſecret Counſell bee otherwiſe determined: If I aske what thou haſt decreed to doe, I know I cannot but obtaine;

Sol. 64.

taine; If I aske what thou haſt warranted (notwithſtanding the particular exception of thy ſecret will) though I receive it not, yet I receive not pardon onely, but acceptation. O God, give me grace to ſteere my ſelfe, and my prayers by thy revealed Will; and humbly to ſtoop to what the event ſhewes to have beene thy ſecret will.

Solil.

Sol. 65.

Soliloq. *LXV.*

Hells Triumph.

THou haſt told us, O Saviour, that there is joy in the preſence of thine Angels, for a ſinners repentance; thoſe bleſſed Spirits are ſo far from envying our happineſſe, that as they indeavour it here, ſo they congratulate it in heaven: and we wel know, that theſe good Spirits do not more rejoyce in the converſion of a ſinner, than the evill Spirits doe in the miſ-carriage of a convert. The courſe of the holy obedience of thy ſervants here is doubtleſſe a pleaſing

Luke 15.10

Sol. 65. sing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practices of their Vassalls; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegeance of a good subject (though wel-accepted) yet is no newes to a gracious Soveraigne; but the comming in of some great Rebell is happy tidings at the Court: On the contrary, where there is a rivality of soveraigntie, for a professed enemy to doe hostile actions, is no other than could bee expected; but for a subject or a domestick servant to bee drawne into the conspiracie,

cie, is not more advantage than joy to the intruder. O Gōd, thou haſt mercifully called me out of the world to a profeſſion of thy Name; I know what eyes thoſe envious Spirits have ever upon mee; O doe thou lead mee in thy righteouſneſſe becauſe of mine enemies; If thine Angels have found cauſe to joy in my converſion, O doe thou keep mee from making muſick in hell by my miſcarriage.

Sol. 65.

Pſal. 5. 8.

Solil.

Sol. 66.

Soliloq. *LXVI.*

Dumbe Homage.

HOw officious, O God, doe I see thy poore dumbe Creatures to us? how doe they fawne, or crouch, as they see us affected? how doe they run and fetch, and carrie, and draw at our command? how doe they beare our stripes with a trembling unresistance? how readily do they spend their strength, and their lives in our service? how patiently doe they yield us their milke and their fleeces for our advantage? and lie equallie still to be shorne,

ſhorne, or ſlaine at our pleaſure? expecting nothing from us in the mean time but a bare ſuſtenance, which, if it bee denyed them, they doe not fall furiouſly upon their cruell Maſters, but meeklie bemoane themſelves in their brutiſh language, and languiſh, and dye; If granted them, they are fatned for our uſe. I am aſhamed, O God, I am aſhamed to ſee theſe thy creatures ſo obſequiouſly pliant unto me, whiles I conſider my diſpoſition and deportment towards thee my Creator: Alas, Lord, what made the difference betwixt me and them, but thy meere good pleaſure? thou

Sol. 66.

Sol. 66. thou mightſt have made them rationall, and have exchanged my reaſon for their brutality; They are my fellowes by Creation, and owe both their being and preſervation to the ſame hand with my ſelfe: Thou art the abſolute Lord of both, to whom I muſt bee accountable for them; they are mine onely by a limited ſubſtitution from thee; why then ſhould they be more obedient to my will, than I am to thine; ſince they have onely Senſe to lead them in their Way, I have both Reaſon and Faith to teach mee my Dutie. Had I made them, I could but require of them their abſolute

Sol. 67.

ſolute ſubmiſſion: Why ſhould I then exact of them, more than I am readie to performe unto thee? O God, thou that haſt put them under my hand, and mee under thy owne, as thou haſt made me their Maſter for command, ſo let mee make them my Maſters to teach mee obedience.

Soliloq. *LXVII.*

Indifferency of events.

THou giveſt us daily proofes, O God, of the truth of that obſervation of wiſe *Solomon*, That

Sol. 67. That all things come alike to all, and that no man knowes love or hatred by all that is before them: In theſe outward things thy deareſt friends have not fared better than thine Enemies; Thy greateſt Enemies have not ſuffered more than thy beloved Children. When therefore I look abroad, and ſee with what heavy afflictions thou art pleaſed to exerciſe thy beſt Favourites upon earth, I cannot but ſtand amazed to ſee what horrible Torments of all kindes have beene undergone by thy moſt precious Martyrs, whoſe patience hath overcomne the violence of

Eccl. 9. 1, 2.

teir

their executioners: and to see those extreme tortures which some of thy faithfull servants have endured in the beds of their sickness; one torne, and drawne together with fearfull Convulsions, another shrieking under the painfull girds of an unremoveable stone; one wrung in his Bowells with pangs of Cholicke, and turning of Guts, another possessed with a raging Gout in all his Limbes; one whose bladder after a painfull incision is ransack'd, another whose Legge or Arme is cut off to prevent a mortall Gangrene: I cannot but acknowledge how just it might bee in thee, Sol. 67.

S

Vol. 67. O God, to mixe the ſame bittet cup for mee; and how merciſull it is, that knowing my weakneſſe thou haſt forborne hitherto to load me with ſo ſad a burthen. What thou haſt in thine eternall Councell determined to lay upon mee, thou onely knoweſt. If thou bee pleaſed to continue thy gracious indulgence to mee ſtill, make mee truely thankfull to thee for health and eaſe, as the greateſt of thy outward favours; but let mee not build upon them, as the certaine evidences of thy better mercies; and if thou thinke fit to interchange them with a viciſſitude of

of ſickneſſe and paine, let mee not miſconſtrue thy ſevere Chaſtiſements as argumeuts of thy Diſpleaſure : But ſtill teach mee to feare thee in my greateſt Proſperity, and to love thee in my greateſt ſufferings; and to adore thine infinite Wiſedome, Juſtice, and mercy in both. Sol. 67.

Sol. 68.

Soliloq. *LXVIII.*

The transcendent Love.

HOw justly doe I marvaile, O God, to see what strength of naturall affection thou hast wrought in poore brute Creatures towards their Masters, and towards their owne Mates, towards their dammes and their young: Wee have plentifull instances of those whom Death could not separate from their beloved Guardians, some that have dyed for their Masters, some with them; some that have fearlesly hazarded their owne lives for the

the preſervation of their young ones, ſome that have fed their aged dams with that food which they have ſpared from their owne Mawes. Amongſt the reſt how remarkable is that compariſon of thine, O Saviour, wherein thou wert pleaſed to ſet forth thy tender care of thine Iſrael by the reſemblance of the Henne gathering her Chickens under her wings? how have I ſeene that poore Fowle, after the patience of a painfull hatching, clocking her little brood together? and when ſhee hath perceived the Puttock hovering over her head, in a varied note calling them haſtily under

Sol. 68.

Mat. 23.37

Sol. 68.

the wing of her protection, and there covertly hiding them not from the Talons onely, but from the eye of that dangerous enemy, till the perill hath been fully over; after which she calls them forth to their liberty and repast, and with many a carefull scrape discovers to them such grains of food as may be fit for them, contenting her self to carve for them with neglect of her owne sustenance. O God, thou who hast wrought in thy silly creatures such an high measure of indulgence and dearnes of respect towards their tẽder brood, how infinite is thy love & compassion towards the children of men, the great Masterpeece

peece of thy Creation? How past the admiration of men and Angels, is that transcendent proof of thy divine love, in the more than marvelous worke of our Redemption? How justly glorifiable is thy name in the gracious, and sometimes miraculous, preservation of thy Children? In the experience whereof if I forbeare to magnifie thee, or dare not to trust thee, how can I be but unworthy to bee owned of thee, or blessed by thee?

Sol. 68.

Solil.

Sol. 69.

Choice of Seasons.

Soliloq. *LXIX.*

HOw regularly, O God, hast thou determined a set season for all thy Creatures, both for their actions and their use? The Storke in the heaven, saith thy Prophet *Jeremie*, knoweth her appointed times, and the Turtle and the Crane, and the Swallow observe the time of their comming: Who hath seene the * Stork before the Calends of *August*, or a Swallow in the Winter? Who hath heard the Nightingale in the heat of harvest? or the Bittern bea-

Jer. 8. 7.

* *Oecolampad. in locum Jerem.*

bearing her base in the coldest Moneths? Yea the Fishes in the Sea know and observe their due seasons, and present us with their Shoales onely when they are wholsome and usefull; The Hering doth not furnish our Market in the Spring, nor the Salmon, or Mackerell in Winter: Yea the very flyes both have and keepe their dayes appointed; the Silke-worme never looks forth of that little Cell of her Conception, till the Mulberry puts forth the leaves for her nourishment; and who hath ever seene a Butter-flie, or an Harnet in Winter? yea there are Flies wee know appropriate to their owne

Sol. 69.

Sol. 69. moneths, from which they vary not: Lastly, how plaine is this in all the severall varieties of Trees, Flowers, Herbes? The Almond tree lookes out first, the Mulberry last of all other; The Tulip, and the Rose, and all other the sweet Ornaments of the earth are punctuall in their growth and fall: But as for Man, O God, thou hast in thy infinite Wisedome indued him with that power of Reason, whereby hee may make choice of the fittest seasons of all his actions.

Eccl. 3. 1. Thou that hast appointed a time for every purpose under Heaven, hast given him wit to finde and observe it. Even lawfull

acts

acts unseasonably done, may turne evill; and acts indifferent, seasonably performed, may proove good, and laudable. The best improvement of morality, or civility, may shame us, if due time bee not as well regarded, as substance: Onely Grace, Piety, true Vertue can never bee unseasonable. There are no seasons in Eternity; There shall be one uniforme and constant act of glorifying thee: Thy Angels and Saints praise thee above, without change or intermission; The more we can doe so on earth, the nearer shall we approach to those blessed Spirits. O God, let my heart be wholly

Sol. 69.

Sol. 70. wholly taken up evermore with an adoration of thine infinite Majesty, and let my mouth be ever sounding forth of thy praise; and let the Hosannahs, and Hallelujahs which I begin here know no measure but eternity.

Soliloq. *LXX.*

The happy returne home.

EVery Creature naturally affects a return to the originall whence it first came. The Pilgrim, though faring well abroad, yet hath a longing homeward; Fountaines and Rivers runne backe with

with what ſpeed they may to the Sea whence they were derived; all compound bodies return to their firſt Elements; The vapors riſing up from the earth, and waters, and condenſed into clouds, fal down again to the ſame earth, whence they were exhaled; This body that we bear about us, returnes at laſt to that duſt whereof it was framed: And why then, O my ſoule, doſt not thou earneſtly deſire to returne home to the God that made thee? Thou knoweſt thy Originall is heavenly, why are not thy Affections ſo? What canſt thou find here below worthy to either with-draw, or

Sol. 70.

Sol. 70. or detain thee from those heavenly Mansions? Thou art here in a Region of sin, of misery and death; Glory waits for thee above: Fly then, O my soule, fly hence to that blessed immortality; If not as yet in thy dissolution, (for which thou must wait on the pleasure of thy dear Maker and Redeemer) yet in thy thoughts, in thy desires and affections; soare thou up thither, and converse there with that blessed God and Father of Spirits, with those glorious Orders of Angels, and with the soules of just men made perfect; And if the necessity of these bodily affaires must needes draw thee off for a time, let

let it bee not without reluctation and hearty unwillingneſſe, and with an eager appetite of quicke returne to that Celeſtiall ſociety. It will not bee long ere thou ſhalt bee bleſſed with a free, and uninterrupted fruition of that glorious Eternity: In the meane time doe thou prepoſſeſſe it in thy heavenly diſpoſitions; and contemning this earth, wherewith thou art clogged, aſpire to thy heaven, and be happy. Sol. 70.

Solil.

SOL. 71.

Soliloq. *LXXI.*

The confinements of age.

DOst thou not obſerve, O my ſoul, how time and age confines, and contracts, as our bodies, ſo our deſires and motions here upon earth, ſtill into narrower compaſſes? When we are young the world is but little enough for us; after wee have ſeene our owne Iſland, wee affect to croſſe the Seas, and to climbe over Alpes, and Pyrennees, and never thinke wee have roved farre enough; When we grow ancient, wee begin to bee well-pleaſed with reſt;

rest; now long and unnecessary journies are laid aside. It business call us forth, wee goe, because wee must; As for the visits of Friendship, one Sunne is enough to measure them, with our returnes; And still, the older we grow, the more wee are devoted to our home; there wee are content to sit still, and enjoy the thoughts of our youth, and former experience, not looking further than a kinde neighbour-hood: But, when Age hath stiffened our joynts, and disabled our Motions, now, our home-pastures, and our Gardens become our utmost boundaries; from thence a few

Sol. 71.

Sol. 71. a few yeares more confine us to our own floor; Soon after that, we are limited to our chamber, and at laſt to our chaire, then to our bed, and, in fine, to our Coffin. Theſe naturall reſtrictions, O my ſoule, are the appendances of thy weary Partner, this earthly body: but for thee, the nearer thou draweſt to thy home, the more it concernes thee to be ſenſible of a bleſſed inlargement of thy eſtate and affections. Hitherto thou art immured in a ſtraight pile of clay; now, heaven it ſelfe ſhall be but wide enough for thee: The world hath hitherto taken thee up, which (though large is yet but finite;) now, thou art upon

upon the enjoying of that God, who alone is infinite, in all that he is: O, how inconſiderable is the reſtraint of the worſe part, in compariſon of the abſolute inlargement of the better? O my God, whoſe mercy knowes no other limits than thy eſſence, worke me in this ſhutting up of my dayes to all heavenly diſpoſitions, that whiles my outward man is ſo much more leſſened, as it drawes nearer to the Center of its corruption, my ſpirituall part may be ſo much more dilated, in, and towards thee, as it approacheth nearer towards the circumference of thy celeſtiall glory. Sol. 71.

Solil.

Sol. 72.

Soliloq *LXXII.*

Sin without Sense.

ALas, Lord, how tenderly sensible I am of the least bodily complaint that can befall mee? If but a Tooth begin to ake, or a Thorne have rankled in my flesh, or but an angry Corne vexe my Toe, how am I incessantly troubled with the paine? how feelingly doe I bemoane my selfe, how carefully doe I seek for a speedy remedy? which till I feele, how little relish doe I finde in my wonted contentments? But for the better part, which

wich is ſo much more tender, as it is more precious, with what patience (ſhall I call it,) or ſtupidity, doe I endure it wounded (were it not for thy great mercy) no leſſe than mortally? Every new ſinne (how little ſoever) that I commit, fetches bloud of the ſoule; every willing ſin ſtabbes it; the continuance wherein feſters inwardly; and, without repentance, kills. O God, I deſire to bee aſhamed, and humbled under thy hand for this ſo unjuſt partiality; which gives mee juſt cauſe to feare that ſenſe hath yet more predominance in mee than Faith. Sol. 72.

Sol. 72. I doe not ſo much ſue to thee to make mee leſſe ſenſible of bodily evils, (whereof yet too deep a ſenſe differs little from impatience) as to make me more ſenſible of ſpirituall: Let me feele my ſinne more painfull than the worſt diſeaſe; and rather than wilfully ſinne, let me dye.

Solil.

Soliloq. LXXIII.

The extremes of Devotion.

I Acknowledge it to be none of thy leaſt mercies, O God, that thou haſt vouchſafed to keepe me within the due lines of Devotion; not ſuffering me to wander into thoſe two extremes, which I ſee and pitty in others. Too many there are, that do ſo content themſelves in mere formalities, that they little regard how their heart is affected with the matter of their prayers: ſo have I grieved to ſee poore miſdevout ſoules under

Sol. 73. under the Papacy, measuring their Orisons not by weight, but by number; not caring which way their eye strayed, so their lips went; resting well apaid that God understood them, though they understood not themselves: too neare approaching, whereunto are a world of well-meaning ignorant soules at home, that care onely to pray by rote, not without some generall intentions of piety, but so, as their hearts are little guilty of the motion of their Tongues; Who, whiles they would cloake their carelesnesse, with a pretence of disability of expressing their wants to God, might learn that

Sol. 73.

that true ſenſe of need never wanted words to crave reliefe: Every begger can with ſufficient eloquence importune the Paſſenger for his Almes. Did they not rather lack an heart than a tongue, they could not be defective in bemoaning themſelves to heaven for what they lack; Eſpecially, whiles we have to doe with ſuch a God, as more eſteemes broken clauſes made up with hearty ſighes, than all the complements of the moſt curious Eloquence in the world.

On the other ſide there are certaine zealous Devotioniſts, which abhorre all ſet formes, and fixed houres of Invocation, tea-

Sol. 73. ching (and so practising) that they may not pray, but when they feele a strong impulsion of Gods Spirit to that holy work; whereupon it hath comne to passe, that whole dayes, yea weeks, have gone over their heads, unblessed by their prayers; who might have taken notice, that, under the Law, God had his regular course of constant houres for his morning and evening Sacrifices; that the ancient Saints under the old Testament, held close to *Davids* rule, Evening and Morning, and at Noone to pray and cry aloud; so as the very Lions could not fright *Daniel* from his taske: And even after the vaile

Psa. 55.17.

vaile of the Temple was rent, *Peter* and *John* went up together to Gods houſe, at the ninth hour, to Evening Prayer. Yea, what ſtand we upon this? when the Apoſtle of the Gentiles charges us, To pray continually: Not that we ſhould in the midſt of a ſenſible indiſpoſedneſſe of heart fall ſuddainly into a faſhionable Devotion; but that by holy Ejaculations, and previous Meditation, we ſhould make way for a feeling Invocation of our God, whoſe eares are never but open to our faithfull Prayers. If we firſt (though ſilently) pray that wee may pray, the fervour of our Devotion ſhall grow up-

SOL. 73.

Acts 2. 1.

1 Theſ. 5. 17.

Sol. 73. on us in praying : these holy Waters of the Sanctuary, that at first did but wet the soles of our feet, shal, in their happy processe, rise up to our chinnes. I thanke thee, O God, that thou hast given mee a desire to walk even between these extremities : As I would be ever in a praying dispositi-on to thee, so I would not willingly break hours with thee ; I would neither sleep nor wake without praying ; but I would never pray without feeling. If my heart goe not along with formes of words, I doe not pray, but babble ; and if that bee bent upon the matter of my sute, it is all one

one to thee, whether the words be my owne, or borrowed. Let thy good Spirit ever teach mee to pray, and helpe mee in praying: Let that ever make interceſſions for me with groanings which cannot be expreſſed; and then, if thou canſt, ſend me away empty.

SOL. 73.

Rom. 8. 26.

Sol. 74.

Soliloq. LXXIV.

The ſick mans Vowes.

Æneas Sylv. de Reb. geſt. Alph.

THe anſwer was not amiſſe, which *Theodoricus* Biſhop of *Ccleine* is ſaid to have given to *Sigiſmond* the Emperor, who demanding how he might be directed the right way to heaven, received anſwer; If thou walk ſo, as thou promiſedſt in thy painfull fit of the Stone, or Gout. Our extremities commonly render us holy: and our pain is prodigall of thoſe Vows, which our eaſe is as niggardly in performing. The diſtreſſed Mariner, in the perill of a Tem-

Tempeſt, vows to his Saint a Taper as big as the Maſt of his ſhip; which upon his comming to ſhore, is ſhrunk into a Ruſh-candle. There was never a more ſtiffe-necked people than that, which ſhould have been Gods peculiar, yet, upon every new plague, how doe they crouch and creep to the power, which their murmurs provoked? And we daily ſee Deſperation makes thoſe Votaries, whom health diſpenſeth with, as the looſeſt of Libertines. Were it eſſentiall to proſperity, thus to pervert and debauch us, it were enough to make a good heart out of love with welfare, ſince the pleaſure and profit of the beſt eſtate

Sol. 74.

Sol. 74. is far too ſhort of recompenſing the miſchiefe of a depraved jollity: but now, the fault is in our owne wretched indiſpoſition; the bleſſing is Gods, the abuſe is ours. Is the Sunne to be blamed that the Travellers Cloak ſwelts him with heat? Is the fruit of the Grape guilty of that Drunkenneſſe which followes upon a ſinfull Exceſſe? Can we not feed on good meat without a ſurfet? And whoſe fault is it but ours, if wee forget the ingagements of our ſicke beds? Rather than health ſhould make us godleſſe, how much better were it for us to be alwayes ſick? O my God, I do acknowledge, and bewaile this wretched

wretched frailty of our corrupt nature; We are not the ſame men ſick and whole; we are apt to promiſe thee fair, and to pay thee with diſappointment; and are ready to put off our holy thoughts with our biggens: It is thou onely that canſt remedy this ſickneſſe of our health, by working us to a conſtant mortification. O do thou ever bleſſe thy ſervant, either with ſanctified croſſes, or a temperate proſperity. SOL. 74.

Sol. 75.

Soliloq. LXXV.

The ſuggeſtions of a falſe heart.

SUrely, if thouſands of ſouls periſh by the flattery of others, more periſh by their own; whiles their naturall ſelfe-love ſoothes them with plauſible, but untrue ſuggeſtions, concerning their eſtate: Is the queſtion concerning grace? the falſe heart tells a man he is ſtored to ſuperfluity, and exceſſe; when he is indeede more bare and beggarly than the proud Paſtor of *Laodicea*. Is the queſtion of ſinne? It proclaimes him, not innocent only

onely but a Saint; it tells him his hands are pure, when he is up to the elbowes in bloud; that his tongue is holy, when it is foule with perjury and blaſphemy; that his eye is honeſt and chaſte, when it is full of adulterie; that his ſoule is cleane, when it is defiled with abominable luſts, or with cruell rancour, and malice. Is the queſtion concerning Vertue? It tells a man he is juſt, when he is all made up of rapine, and violent oppreſſion; that hee is eminently wiſe, when hee hath not wit enough to know himſelf a foole; that he is free handed and munificent, when he ſticks not to rob beggers; that he is piouſly Sol. 75

Sol. 75. piouſly religious, whiles he pulls down Churches: Thus is the man ſtill hid from himſelfe, and is made to ſee another in his owne skin: He cannot repent, becauſe he thinks himſelfe faultles; he cannot amend, becauſe he is ever at the beſt: his only eaſe & advantage is, that he is carried hoodwinkt into hell. If the queſtion bee concerning ſome ſcrupulous act to be done or omitted, now ſelf-reſpect playes its prizes at all weapons; what ſhifting and traverſing there is to avoid the dint of a preſent danger? what fine colours, and witty Equivocations doth the ſoule finde out, to cozen it ſelf into a ſafe offence? If the queſtion be of a ſin-

a ſinfull act already committed, what a ſhuffling there is to face it out by a ſtout juſtification? maugre conſcience, it was not lawfull onely, but (ſuch as the circumſtances were) expedient alſo; And if it be ſo foul, that an apology is too odious, yet an extenuation cannot but be admitted: be it amiſſe, yet, not hainous, not unmeet for pardon. One would thinke hell ſhould have little need of the fawning aſſentation of others, when men carry ſo dangerous Paraſites in their owne Boſomes: But ſure both together muſt needs helpe to people that Region of Darkneſſe. Take heed, O my ſoule, how thou giveſt way to theſe

Sol. 75.

Sol. 75. these flattering thoughts, whether arising from thy owne breast, or injected by others; and know, thou art never in more danger, than when thou art most applauded: Looke upon thine Estate, and Actions with unpartiall and severe eyes; Behold thine own face, not in the false glasse of Opinion, and mercenary Adulation, but in the true and perfect glasse of the Royall Law of thy Creator; that shall duely represent unto thee, whether the beauty of thy graces, or the blemishes of thy manifold imperfections; that alone shall tell thee how much thou art advanced in

in a gracious proficiency, and how shamefully defective thou art in what thou oughtedst to have attained: Judge of thy selfe by that unfailing rule, and bee indifferent what thou art judged of by others. Sol. 75.

Solil.

Sol. 76.

Soliloq. LXXVI.

Sacred Melody.

WHat a marvailouſly-chearfull ſervice was that, O God, which thou requiredſt, and hadſt performed, under the Law: Here was not a dumbe and ſilent act in thy Sacrifices, a Beaſt bleeding before thy Altar, and a Smoake, and Flame ariſing out of it; Here was not a cloudie perfume quietly aſcending from the golden Altar of thine Incenſe: but, here was the merry noiſe of moſt melodious Muſick, ſinging of

Pſalmes,

Pſalmes, and ſounding of all harmonious inſtruments. The Congregation were upon their knees, the Levites upon their Stage ſweetly ſinging, the Prieſts ſounding the Trumpets, together with Cymbals, Harps, Pſalteries, making up one ſound in praiſing and thanking the Lord. Me thinks I heare, and am raviſhed to hear in ſome of thy ſolemne dayes, an hundred and twenty of thy Prieſts ſounding with Trumpets; Thy Levites in greater number, ſinging aloud with the Mixture of their Muſicall inſtruments; So as not the Temple onely, but the Heaven rings again;

Sol. 76.

2 Chro. 29. 25, 28.
2 Chro. 5. 12, 13.

Sol. 76.

againe; and even in thy daily Sacrifices, each morning and evening, I finde an heavenly Mirth; Muſicke, if not ſo loud, yet no leſſe ſweet, and delicate; no fewer than twelve Levites might bee ſtanding upon the ſtage every day, ſinging a divine Ditty over thy Sacrifice; Pſalteries not fewer than two, nor more than ſixe; Pipes, not fewer than two, nor more than twelve; Trumpets two at the leaſt, and but one Cymball; ſo proportioned by the Maſters of thy Chore, as thoſe that meant to take the heart through the eare: I finde where thy holy Servants, *David*, *Solomon*,

Maymonides in Cle hamikdaſh. c. 3

Solomon, Hezekiah, (doubtleſſe by thy gracious direction, yea, by thy direct command *) bot happointed, and made uſe of theſe Melodious Services; I doe not finde where thou haſt forbidden them: this I am ſure of, ſince thou art ſtill and ever the ſame, under both Law and Goſpell, that thou both requireſt, and delighteſt in the cheareſull Devotions of thy ſervants; If wee have not the ſame ſounds with thy legall Worſhippers, yet wee ſhould ſtill have the ſame affections. As they might not wait upon thee, ſorrowfull; ſo it is not for us to praiſe thee with drooping and dejected Spi-

Sol. 76.

* 2 Chron. 29. 25, 28.

Sol. 76. Spirits. O God, doe thou quicken my ſpirituall dulneſſe in thy holy Service; and when I come to Celebrate thy great Name, whiles the Song is in my mouth, let my heart be the Stage, wherein Trumpets and Pſalteries, and Harpes ſhall ſound forth thy praiſe.

Solil.

Soliloq. *LXXVII.*

Blemiſhes of the holy Function.

I Cannot but bleſſe my ſelfe at the ſight of that ſtrange kinde of curioſity, which is reported to have beene uſed in the choice of thoſe, who were of old admitted to ſerve at the Altar; If *Levi* muſt bee ſingled out from all Iſrael, yet thouſands muſt bee refuſed of the Tribe of *Levi*: Wee are told, that, notwithſtanding that privilege of bloud, no leſſe than an hundred and fourty blemiſhes might

Sol. 77. might exclude a man from this ſacred Miniſtration; whereof nineteene in the eyes, nine in the eares, twenty in the feet; ſuch an holy niceneſſe there was in the Election of the legall Prieſthood, that, if there were not found an exact ſymetrie of all parts of the body, and, not comelineſſe onely, but a perfection of outward forme in thoſe Leviticall Candidates, they might by no meanes bee allowed to ſerve in the Sanctuary; they might have place in ſome outroomes, and cleave wood for the Altar; and might claime a portion in the holy things; but they might not meddle with the

Maymon. in Ziath hamikdaſh.

the ſacred Utenſils, nor ſet foot upon the floore of the holy place. It was thy charge, O God, that thoſe Sonnes of *Aaron*, which drew neare to thee, ſhould bee void of blemiſh; thou, which wouldſt have the beaſts of thy Sacrifice free from bodily imperfection, wouldſt much more have thy Sacrificers ſo: The generality of the Command was thine; the particularities of the numbers are Traditionall: And well might the care of theſe outward obſervations agree with the pedagogie of that law, which conſiſted in externall Rites; but wee well know, it was the inward purity of the heart, and inte- Sol. 77.

Sol. 77. integrity of an unſpotted life that thou meant'ſt to aime at, under the figure of theſe bodily perfections, which, if it were wanting, it was not a skinne-deep beauty, and exquiſiteneſſe of ſhape, that could give a Son of *Aaron* an allowed acceſſe to thine Altar: *Hophni* and *Phinehas*, the ill ſonnes of good *Eli*, were outwardly blemiſhleſſe, elſe they had not been capable of ſo holy an attendance; but their inſolencies and beaſtlineſſe made them more loathſome to thee, than if they had been Lepers, or Monſters of outward deformity: And can we thinke that thou haſt leſſe regard to the purity of the Evangeli-

gelicall Miniſterie, than thou formerly hadſt of the Legall? Can we think the ſpirituall blemiſhes of thine immediate ſervants under the Goſpell, can be a leſſe eye-ſore to thee, than the externall blemiſhes of thy Prieſt-hood under the Law? Oh that my head were waters, and mine eyes a fountaine of teares, that I might weep night and day for the enormities of thoſe, who profeſſe to wait on thy Evangelicall Sanctuary? My ſorrow and piety cannot but bewaile them to thee, though my charity forbids me to blazon them to the world. Oh thou, that art as the Refiners fire, and the Fullers ſoap, doe thou purifie

Sol. 77.

Jer. 9. 1.

Mal. 3. 2.

Sol. 77.

Mal. 3:4.

rifie all the Sonnes of thy ſpirituall *Levi* : Do thou purge them as gold and ſilver, that they may offer unto the Lord an Offering of righteouſneſſe; Then ſhall the Offerings of our *Judah* and *Jeruſalem* bee pleaſant to the Lord, as in the dayes of old, and as in former yeares.

Soliloq.

Sol. 78.

Soliloq. LXXVIII.

The blessed Reward.

WHEN *Paulinus* came first into this Island, to preach the Gospell, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Beda Eccles. Histor. l. 2. cap. 13.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely

Sol. 78. sayes; There is no vertue or goodnesse, O King, in this Religion, which wee have hitherto embraced; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and Worship of our gods, than my selfe; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done; And if our gods could doe any thing, they would rather have beene beneficent to mee, that have most carefully served them: It remaines then, that if these new Doctrines, which are preacht to us, bee found upon exa-

examination, to bee better, and more available, that without all delay wee doe readily receive, and welcome them. Thus spake a true Idols Priest, that knew no Ell whereby to measure Religion, but Profit; no proofe of a just Cause, but Successe; no Conviction of Injustice, but mis-carriage. Yea, even thine Altars, O righteous God, were never quit of some such mercenary Attendants, who seeke for onely Gaine in Godlinesse: If the Queene of Heaven afford them better peny worths and more plenty than the King of Heaven, shee shall have their Cakes, and their

Sol. 78.

Jer. 44. 17, 18.

Sol. 78. Incense, and their hearts to boot. I know thee, O LORD, to bee a munificent Rewarder of all that serve thee; yet if thou shouldest give mee no Wages, I will serve thee; If thou shouldest pay mee with Hunger, and Stripes, and Prisons, and Death, I will serve thee. Away base thoughts of earthly remuneration, I will honour and serve thee, O GOD, for thine owne sake, for thy services sake; yet I have no reason not to regard thine infinite Bounty; It is no lesse than a Crowne that thou hast promised mee; and that I shall humbly aspire unto;

unto, and expect from thee, not as in the way of my merit, but of thy meere mercy; My service is free in a zealous and absolute Consecration to thee, thy hand is more free in my so gracious Retribution: If thou bee pleased to give thy servant such a weight of Glory, the glory of that Gift is thine: My service is out of my just Duty, thy Reward is of thy Grace, and divine Beneficence. Doe thou give mee to doe what thou bidst mee, and then deale with mee as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou

Sol. 78.

Sol. 78. giveſt mee cannot but redound to the glory of thine infinite mercy. Bleſſed bee thy Name in what thou giveſt, whiles thou makeſt mee bleſſed in what I receive from thee.

Solil.

Sol. 79.

Soliloq. *LXXIX.*

Presages of Judgement.

SEldome ever doe we read of any great mutation in Church or State, which is not usher'd in, with some strange Prodigies; either raining of Bloud, or apparitions of Comets, or aiery Armies fighting in the Clouds, or Sea-Monsters appearing, or monstrous Births of men, or beasts, or bloudy Springs breaking out, or direfull noyses heard; or some such like uncouth premonitors; which the

Sol. 79. great and holy God sends purposely to awaken our Security, and to prepare us either for expectation, or prevention of judgements; wherein, the mercy of God marvellously magnifies it selfe towards sinfull Man-kinde, that he wills not to surprise us with unwarned evills, but would have his punishments anticipated by a seasonable Repentance: But of all the fore-tokens of thy fearfullest Plagues prepared for any Nation, O God, there is none so certaine, as the prodigious sinnes of the People committed with an high hand against Heaven, against so cleare

a light, ſo powerfull Convictions. The monſtrous and unmatchable Hereſies, the helliſh Blaſphemies, the brutiſh Inceſts, the ſavage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can bee no other than the profeſſed Harbingers of Vengeance; theſe are our ſhowres of bloud; theſe are our ill-boding Comets; theſe are our miſhapen Birthes; which an eaſie Augurie might well conſtrue to portend our threatned deſtruction. SOL. 79.

The Prophet did not more certainly foretell, when hee heard of an hand-broad Cloud ariſing 1 Kings 18. 44.

Sol. 79. ſing from the Sea, that a vehement Raine was comming, than GODS Seers might fore-know, when they ſaw this darke Cloud of our ſins mounting up towards Heaven, that a Tempeſt of Judgement muſt neceſſarily follow.

But, Oh thou God of infinite mercy and compaſſion, looke downe from Heaven upon us, and behold us from the Habitation of thy Holineſſe: Where is thy Zeale, and thy Strength, the ſounding of thy Bowells, and of thy mercies towards us? Are they reſtrained? If ſo, it is but juſt; For ſurely we are a ſinfull Nation, a People

Eſa. 63. 15.

Eſa. 1. 4.

People laden with Iniquity : Wee have ſeene our Tokens, and have felt thy Hand ; yet wee have not turned to thee from our evill wayes : to us therefore juſtly belongeth confuſion of Faces, becauſe wee have ſinnned againſt thee : But to thee, O LORD our GOD, belong mercies and forgiveneſſes, though wee have rebelled againſt thee ; Oh ſpare, ſpare the remnant of thy people : Let thine Anger, and thy Fury be turned away from thy choſen Inheritance. O my GOD, heare the Prayer of thy ſervant, and his Supplications, and cauſe thy face to ſhine

Sol. 79.

Dan. 9. 8, 9.

Dan. 9.16, 17.

Sol. 79. Dan. 9. 19.

shine upon thy Sanctuary that is Desolate: O LORD heare, O LORD forgive, O LORD hearken, and deferre not for thine own sake, O my God.

Solil.

Soliloq. *LXXX.*

Vnwearied Motion, and Reſt Eternall.

I See thy Heavens, O God, move about continually, and are never weary of their revolution; whereas all ſublunary Creatures are ſoone tired with their motions, and ſeek for eaſe, in their intermiſſions: Even ſo, O my ſoule, the nearer thou groweſt to celeſtiall, the more conſtant ſhall thy courſes be, and the freer from that laſſitude that hangs upon thine earthly part. As it is now with me, thou ſeeſt, I ſoon find

Sol. 80.

an unavoidable defatigation in all things.

I am weary of labour, and, when that is done, I am no leſſe weary of doing nothing; weary of the day, and more weary of the night; weary of all poſtures; weary of all places; weary of any one (if never ſo pleaſing) imployment; weary, even of varieties; weary of thoſe, which ſome men call, recreations; weary of thoſe (wherein I find moſt delight) my Studies. But, O my ſoule, if thou be once ſoundly heaveniz'd in thy thoughts, and affections, it ſhall bee otherwiſe with thee; then thou ſhalt be ever (like this Firmament) moſt happily reſtleſſe; thou

thou ſhalt then finde ever worke enough to contemplate that infinite Deity, who dwels in the Light inacceſſible; to ſee (with raviſhment of ſpirit) thy deare Saviour in his glorified humanity, adored by all the powers of heaven; to view the bleſſed Orders of that Celeſtiall Hierarchy, attending upon the throne of Majeſty; to behold, and admire the unſpeakable, and incomprehenſible glory of the Saints: Theſe are Objects, with the ſight whereof thine eye ſhall never bee ſatisfied, much leſſe cloyed: Beſides that the hopes and deſires of enjoying ſo great felicity, and the care of ſo compoſing thy ſelfe, as

Sol. 80.

Sol. 80. as that thou maiſt be ever readily addreſſed for the fruition of it, ſhall wholly take thee up, with ſuch contentment, that all earthly pleaſures ſhall bee no better than torments in compariſon thereof. O, then my ſoule, ſince (as a ſparke of that heavenly fire) thou canſt never bee but in motion, fix here above, where thy movings can be no other than pleaſing, and beatificall.

And as thou, O my God, haſt a double Heaven, a lower heaven for motion, and an Empyreall heaven for reſt; One, patent to the eye, the other viſible to our faith: ſo let my ſoule take part with them both; Let it ever be mo-

moving towards thee, and in thee, (like this viſible heaven) and (ſince the end of all motion is reſt) let it ever reſt with thee, in that inviſible Region of glory. So let it move ever to thee whiles I am here, that it may ever reſt with thee in thine eternall glory hereafter. Amen. Sol. 80.

A Catalogue of the ſeverall Bookes written by the Author in & ſince his Retiring, Namely,

1. THe Devout Soule, and Free Priſoner.
2. The Remedy of Diſcontentment

contentment, *Or*, A Treatise of Contentation in whatsoever condition.

3. The Peace-Maker, laying forth the right way of Peace in matter of Religion.

4. The Balm of Gilead; *Or*, Comforts for the distressed; both Morall and Divine.

11. Satans Fierie Darts quenched, *Or*, Temptations repelled; In 3 Decades.

12. Resolutions and Decisions of divers practicall cases of Conscience; In 4 Decades.

Select Thoughts, one Centurie, with the breathing of the Devout Soul.

13. *Suburrium cum Deo, &c.* This present [illegible] never Printed before.

5. Christ

5. Christ Mysticall, *Or*, The blessed union of *Christ* and his *Members*:

To which is added,

An holy Rapture, Or, A heticall Meditation of ove of Christ. *Also*, e Christian laid forth in his whole disposition and carriage.

6. A modest Offer, tendred to the Assembly of Divines at *Westminster*.

7. Select Thoughts, in vo Decades, with the breathing of the Devout Soule.

8. *Pax Terris*.

9. Imposition of Hands.

10. The Revelation unrevealed—*Concerning*, The thousand yeares reigne of saints with Christ on rth.

THE SOVLES FAREWELL TO EARTH, AND APPROACHES TO HEAVEN.

BY

I.H.B.N:

THE SOULES Farewell to Earth, AND Approaches to Heaven.

Sect. I.

BE thou ever, O my ſoule, holily ambitious; always aſpiring towards thine heaven; not entertaining any thought that makes not towards bleſſedneſſe: For this cauſe therefore pút thy ſelfe upon thy wings,

SEC. I.

and leave the earth below thee; and when thou art advanced above this inferiour world, look downe upon this Globe of wretched mortality, and despise what thou wast, and hadst; and think with thy selfe: There was I not a sojourner, so much, as a prisoner, for some tedious yeares; there have I been thus long tugging with my miseries, with my sinnes; there have my treacherous senses betrayd me to infinite evills both done and suffered: How have I been there tormented with the sense of others wickednes, but more of my owne? What insolence did I see in men of power? What rage in men of bloud? What

What groſſe ſuperſtition in the ignorant? What abominable ſacrilege in thoſe that would be zealous? What drunken revelings, what Sodomiticall filthineſſe, what helliſh profanations in Atheous Ruffians? What perfidiouſneſſe in friendſhip, what cozenage in contracts, what cruelty in revenges; Shortly, what an Hell upon Earth? Farewell then ſinfull world, whoſe favours have been no other than ſnares, and whoſe frownes no leſſe than torments: farewell for ever; for, if my fleſh cannot yet cleare it ſelfe of thee, yet my ſpirit ſhall ever know thee at a diſtance; and behold thee no otherwiſe than

SEC. I.

SEC. 1.

than the escaped Mariner looks back upon the Rock whereon hee was lately splitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou shalt receive from me shall be no other than Defiance, and if thy glorious showes have deluded the eyes of credulous Spectators, I know thee for an Impostor: Deceive henceforth those that trust thee, for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my soule, when thou art raised up to this height of thy fixed Contemplation, cast down thine eyes contemptuously upon the region

region of thy former miſeries, and be ſure ever to keep up in a conſtant aſcent towards bleſſedneſſe; not ſuffering thy ſelf to ſtoop any more upon theſe earthly vanities: For, tell mee ſeriouſly, when the World was diſpoſed to Court thee moſt of all, what did it yield thee but unſound joyes ſauced with a deep anguiſh of ſpirit; falſe hopes ſhutting up in an heart-breaking diſappointment; windy proffers mocking thee with ſuddaine retractions; bitter pills in ſugar; poiſon in a golden cup. It ſhew'd thee perhaps ſtately Palaces, but ſtuft with cares, faire and populous Cities, but full of toyle and tu-

SEC. I.

SEC. I.

mult; flouriſhing Churches, but annoyed with Schiſme, and Sacrilege; rich Treaſures, but kept by ill ſpirits; pleaſing beauties, but baited with temptation; glorious Titles, but ſurcharged with Pride; goodly ſemblances with rotten in-ſides; in ſhort, Death diſguiſed with pleaſures and profits.

If therefore heretofore thy unexperience have ſuffered thy Fethers to bee belimed with theſe earthly intanglements, yet now, that thou haſt happily caſt thoſe plumes, and quit thy ſelfe of theſe miſerable Incombrances; thou maiſt ſoare aloft above the ſphere of Mortality; and bee ſtill towring

SEC. I.

ring up towards thine heaven; And as thoſe that have aſcended to the top of ſome *Athos* or *Tenariffe* ſee all things below them in the Vallies ſmall, and ſcarce, in their diminution, diſcernable; ſo ſhall all earthly objects in thy ſpirituall exaltation ſeem unto thee; either thou ſhalt not ſee them at all, or at leaſt ſo leſſened, as that they have to thee quite loſt all the proportion of their former Dimenſions.

SEC 2.

SECT. II.

IT will not be long, O my ſoule, ere thou ſhalt abſolutely leave the world in the place of thine habitation, being carryed up by the bleſſed Angels to thy reſt and glory; but in the meane time, thou muſt reſolve to leave it in thy thoughts, and affections: thou maiſt have power over theſe even before the hour of thy ſeparation; and theſe rightly diſpoſed have power to exempt thee before hand from the intereſts of this inferiour World, and to advance thine approaches to that World of the bleſſed.

Whiles

SEC. 2.

Whiles thou art confined to this Clay, there is naturally a luggage of Carnality that hangs heavy upon thee, and ſwayes thee downe to the earth, not ſuffering thee to mount upward to that bliſſe whereto thou aſpireſt; this muſt be ſhaken off, if thou wouldſt attaine to any capacity of happines; Even in this ſenſe, Fleſh and Bloud cannot inherit the Kingdome of God: It behoves thee to be, ſo farre as this compoſition will admit, ſpiritualized, ere thou canſt hope to attaine to any degree of bleſſedneſſe.

Thy conjunction with the body doth neceſſarily clog thee with an irrationall

SEC. 2.

nall part, which will unavoidably force upon thee ſome operations of its owne; and thy ſenſes will be interpoſing themſelves in all thy intellectuall imployments, profering thee the ſervice of their guidance in all thy proceedings: but if thou lov'ſt eternity of bleſſedneſſe, ſhake them off as importunate ſutors; gather up thy ſelfe into thine owne regenerated powers, and doe thy worke without, and above them. It is enough that thou haſt at firſt taken ſome hint from them of what concernes thee; as for the reſt, caſt them off as unneceſſary, and impertinent; the proſecution whereof is too

too high, and too internall for them to intermeddle with: thou haſt now divine and heavenly things in chaſe, whereof there cannot be the leaſt ſent in any of theſe earthly faculties. Deveſt thy ſelfe therefore (what thou poſſibly maiſt) of all materiality both of objects, and apprehenſions; and let thy pure, renewed, and illuminated intellect work onely upon matter ſpirituall, and celeſtiall; And above all, propoſe unto thy ſelfe, and dwell upon that pureſt, perfecteſt, ſimpleſt, bleſſedeſt Object, the glorious and incomprehenſible Deity: there thou ſhalt finde more than enough to take up thy thoughts

SEC. 2.

Sec. 2. thoughts to all eternity. Be thou, O my ſoule, ever ſwallowed up in the conſideration of that infinite ſelf-being Eſſence, whom all created Spirits are not capable ſufficiently to admire: Behold and never ceaſe wondring at the Majeſty of his Glory. Thy bodily eyes dazle at the ſight of the Sunne, but if there were as many Suns as there are ſtarres in the Firmament of Heaven, their united ſplendour were but darkneſſe to their All-glorious Creator: Thou canſt not yet hope to ſee him as hee is: but loe thou beholdeſt where he dwells in light inacceſſible; the ſight of whoſe very outward verge

is

is enough to put thee into a perpetuall extaſie. It is not for thee as yet to ſtrive to enter within the vaile; Thine eyes may not bee free where the Angels hide their faces; What thou wantſt in ſight, O my ſoule, ſupply in wonder. Never any mortall man, O God, durſt ſue to ſee thy face, ſave that one intire ſervant of thine, whoſe face thy Conference had made ſhining and radiant; but even hee (though inured to thy preſence) was not capable to behold ſuch glory, and live: Farre be it from me, O Lord, to preſume ſo high; Onely let mee ſee thee as thou haſt bidden me; and but ſo, Sec. 2.

SEC. 2.

ſo, as not to behold thee (after thy gracious revelation) were my ſinne: Let mee ſee, even in this diſtance, ſome glimmering of thy divine Power, Wiſedome, Juſtice, Mercy, Truth, Providence, and let mee bleſſe and adore thee in what I ſee.

SECT.

Sect. III.

OH the infiniteneſſe of thine Almighty power, which thou not haſt, but art, beyond the poſſibility of all limitations of objects or thoughts: In us, poore finite Creatures, our power comes ſhort of our will; many things we faine would doe, but cannot; and great pitty it were that there ſhould not be ſuch a reſtraint upon our unruly appetites; which would otherwiſe worke out the deſtruction both of others, and our ſelves. But, O God, thy Power is beyond thy Will; Thou canſt do more than

Sect. 3. than thou wilt; Thou couldst have made more Worlds when thou madst this one; And even this one, which thou hast made, Lord, how glorious a one it is? Lo, there needs no other demonstration of thine omnipotence. Oh what an heaven is this which thou hast canopied over our heads? how immensely capacious? how admirably beautifull? how bestudded with goodly Globes of Light? Some one whereof hath in it such unspeakable glory, as that there have not wanted nations, (and those not of the savagest) which have mis-worship'd it for their God: And if thou hadst made

made but one of these in thy firmament, thy workmanship had been above our wonder; for even this had surpassed the whole frame of this lower world; but now as their quality strives with their greatnesse, so their magnitude strives with their number, which of them shall more magnifie the praise of their Almighty Creator; and these three are no lesse than matched by the constant regularity of the perpetuall motion of those mighty bodies; Which having walked their daily rounds about the World above this five thousand six hundred and sixty yeares, yet are so ordered by thy inviolable Decree,

SEC. 3.

SEC. 3.

cree, that they have not varied one inch from their appointed Line, but keep their due course and just distance each from other; although not fixed in any solid Orbe, but moving singly in a thinne and yeelding sky, to the very same point whence they set forth. And if the bodily and visible part of thine heavenly Hoast, O God, be thus unconceivably glorious, where shall wee finde room to wonder at those spirituall and living powers which inhabite those celestiall Mansions, and attend upon the Throne of thy Majesty: the thousand thousands of thy blessed Angels, Archangels, Cherubim, Seraphin,

phin, Thrones, Principalities, Dominions, which in thy preſence enjoy a bliſſe next to infinite? any one of which if we could ſee him, were enough to kill us with his glory; Not one of thoſe millions of mighty ſpirits, but were able to deſtroy a World: Oh then how infinitely tranſcendent is that power of thine, which haſt both created all this heavenly Hierarchy, and ſo moveſt in them, that onely in and by thee they are thus potent. SEC. 3.

Yea, Lord, let mee but caſt mine eyes downe to this earth I tread upon, and view thy wonders in the deep, how manifeſtly doe theſe proclame thy divine

SEC. 3. Divine Omnipotence? When I ſee this vaſt Globe of earth, and waters, dreadfully hanging in the midſt of a liquid Air, upheld by nothing but by the powerfull Word; When I ſee the rage of the ſwelling Waves (naturally higher than the ſhores they beat upon) reſtrained to their bounds by thine over-ruling command; VVhen I ſee the Earth beautifully garniſhed with marvailous variety of Trees, Herbes, Flowers; richly ſtuffed with precious Metalls, Stones, Minerals; VVhen I ſee (beſides a world of men) the numberleſſe choice and differences of the ſubſtance, formes, colours,

lours, dispositions, of Beasts, Fowles, Fishes, wherewith these lower Elements are peopled; how can I be but dissolved into wonder of thine Almighty Power? SEC. 4.

SECT. IV.

NEither is thy Power, O God, either more, or more thy selfe than thy VViſedome, which is no lesse Essentiall to thee, than infinite. VVhat have we to doe, silly and shallow wretches with that incomprehensible VViſedome which is intrinsecall to thy divine Nature; the body

SEC. 4. body of that Sunne is not for our weake eyes to behold; it is enough for me if I can but see some raies of that heavenly light which shines forth so gloriously upon thy creature: in the framing and governing whereof, whether thy Power or VViſedome did and do more exhibit it selfe, thou only canst judge. O the divine Architecture of this goodly Fabricke of heaven, and earth, raiſed out of nothing to this admirable perfection! VVhat stupendious artifice of compoſition is here? VVhat exquiſite ſymmetrie of parts, what exact Order of Degrees, what marvailous analogie betwixt beasts, fiſhes, plants, the

SEC. 4.

the natives of both Elements! Oh what a comprehenſive reach is this of thine Omniſcience, which at once in one act beholdeſt all the actions and events of all the creatures that were, are, or ſhall be in this large Univerſe? What a contrivance of thine eternall Counſell, which haſt moſt wiſely and holily ordered how to diſpoſe of every Creature thou haſt made, according to the pleaſure of thy moſt juſt will? What a ſway of Providence is this that governes the world? over-ruling the higheſt, and ſtooping to the meaneſt peece of thy Creation? concurring with, and actuating the

SEC. 4. motions and operations of all ſecond cauſes of whatſoever is done in heaven, or in earth? Yea Lord, how wonderfull are thoſe irradiations of Knowledge and VViſedome, which thou haſt beamed forth upon thine intelligent Creatures, both Angels and men? As for thoſe Celeſtiall Spirits which ſee thy face continually, it is no marvaile if they be illuminated in a degree farre above humane apprehenſion; but that the rationall ſoule of man, even in this woſull pilgrimage below, notwithſtanding the opacity of that earth wherewith it is encompaſſed, ſhould be ſo farre inlightned, as that

SEC. 4.

that it is able to know all the motions of the Heavens, the magnitudes and diſtances of Starres, the natures, properties, influences of the Planets, the inſtant of the Eclipſes, Conjunctions and ſeverall Aſpects of thoſe Celeſtiall bodies; that it can diſcover the ſecret Treaſures of Earth and Sea; and knowes to unlock all the cloſe Cabinets both of art and nature; O God, what is this but ſome little gleame of that pure and glorious light, which breakes forth from thine infiniteneſſe upon thy creature: Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplyed a thou-

SEC. 4. sand fold, how unable were it being united together, to reach unto the height of thy divine Counsells, to fadome the bottome of thy most wise and holy Decrees? so as they must bee forced to cry out with that Saint of thine, who was rap't into the third heaven, O the depth of the riches both of the Wisdome and Knowledge of God! how unsearchable are his judgements, and his wayes past finding out!

Rom. 11. 33

SECT.

Sect. V.

But with what a trembling adoration, O my ſoule, muſt thou needs look upon the infinite Juſtice of thy God; whoſe inviolable rule is to render to every man according to his workes. Alas, the little good thou wert able to doe, hath beene allayed with ſo many, and great imperfections, that it can expect no retribution but diſpleaſure; and for the many evills whereof thou art guilty, what canſt thou look for but the wages of ſinne, Death? not that temporary, and naturall onely, which is but a

SEC. 5.

ſeparation of thee, a while, from thy load of earth; but the ſpirituall and eternall ſeparation from the preſence of thy God, whoſe very want is the height of torments. Lo, whatever become of thee, God muſt be himſelf: In vaine ſhouldſt thou hope that for thy ſake hee will abate ought of his bleſſed Eſſence, of his ſacred Attributes; That righteous doome muſt ſtand, The ſoule that ſinnes ſhall die: Hell claimes his due; Juſtice muſt bee ſatisfied; where art thou now, O my ſoule? VVhat canſt thou now make account of but to deſpaire and die? ſurely, in thy ſelfe, thou art loſt; there is no way with thee

thee but utter perdition. But looke up, O ſoule, look up above the Hills whence commeth thy ſalvation; ſee the heavens opening upon thee; ſee what reviving, and comfortable raies of grace and mercy ſhine forth unto thee from that excellent glory; and out of that heavenly light heare the voice of thy bleſſed Saviour, ſaying to thee, O Iſrael, thou haſt deſtroyed thy ſelfe, but in mee is thy help. Even ſo, O Jeſu, in thee, onely in thee is my help: wretched man that I am; in my ſelfe I ſtand utterly forfeited to death and hell: it is thou that haſt redeemed mee with no leſſe ranſome than

SEC. 5.

Oſe. 13. 9.

SEC. 5.

thy precious bloud. Death was owing by me, by thee it was payed for me; ſo as now my debt is fully diſcharged, & my ſoul clearly acquitted: Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that dyed, yea rather that is riſen againe. Lo now the rigor of thine inviolable Juſtice is taken off by thine infinite mercy; The ſum that I could never pay, is by the power of that faith which thou haſt wrought in me, ſet off to my all-ſufficient ſurety, & by thy divine goodneſſe graciouſly accepted as mine; I have paid it in him, he hath paid it for me; Thy Juſtice is ſatisfied,

Rom. 8. 33. 34.

tisfied, thy Debtor freed, & thy mercy magnified. SEC. 6.

SECT. VI.

THere are no bounds to be ſet unto thy thoughts, O my ſoule, ſince whatſoever thy God either is, or hath done comes within thy proſpect: There, beſides the great worke of his Creation, thou maiſt dwell upon the no leſſe almighty work of his Adminiſtration of this univerſall world, whereof the preſervation and government is no leſſe wonderfull than the frame; there thou ſhalt ſee the marvailous ſubordination of creatures, ſome made to rule, others to obey; the pow-

SEC. 6.

erſull influences of the Celeſtiall bodies upon the Inferiour; the continuall tranſmutation of elements, forſaking their owne places and natures to ſerve the whole; formes dying, matter perpetuall; all things maintained by a friendly diſcord of humours, out of which they are raiſed; the circular revolution of faſhions, occurrences, events; the different and oppoſite diſpoſitions of men over-ruled to ſuch a temper; that yet government is continued in the hands of few, ſociety and commerce with all: ſhortly, all Creatures whiles they doe either naturally, or voluntarily act their owne part, doing

ing unawares the will of their Creator. Sec. 6.

But that which may justly challenge thy longer stay, and greater wonder, is the more-than-transcendent worke of mans Redemption; the mysteries whereof the holy Angels have desired to look into, but could never yet sufficiently conceive or admire; That the Sonne of God, the Lord of Glory, Coeternall, Coequall to his Father, God blessed for ever, should take upon him an estate lower than their owne; should cloath his Deity with the ragges of our flesh; should stoop to weak and miserable man-hood, and in that low and despicable condition, should 1 Pet. 1. 12.

SEC. 6.

should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despight of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter, ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. O never-to-bee-enough-magnified mercy! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy selfe to send down one of thy Cherubim, or Seraphin, or some other of thy heavenly Angels to under-

Bernard. *Serm. de passione Domini.*

undertake the great work of our deliverance (as well knowing that taske too high for any created Power) but wouldſt, out of thine infinite love and compaſſion, vouchſafe, ſo to abaſe thy bleſſed ſelfe, as to deſcend from the Throne of thy Celeſtiall glory to this Dungeon of earth; and not leaving what thou hadſt, and what thou waſt, to aſſume what thou hadſt not, man; and to diſparage thy ſelfe by being one of us, that we might become like unto thee, co-heires of thy glory and bleſſedneſſe. Thou that art the eternall Sonne of God, wouldſt condeſcend ſo low, as to be man; that we who are wormes and

Sec. 6.

SEC. 6.

and no men might be advanced to bee the Sonnes of God; thou wouldst be a servant, that wee might reigne; thou wouldst expose thy selfe to the shame and disgrace of thy vile Creatures here, that thou mightst raise us up to the height of heavenly honour with thee our God, and thy holy Angels; thou wouldst dye for a while, that we might live eternally.

Pause here a while, O my soule, and do not wish to change thy thoughts; neither earth nor heaven can yield thee any of higher concerment, of greater comfort: Onely withall, behold the glorious person, of that thy blessed Mediator,

tor, after his victories over Death and Hell, ſitting triumphant in all the Majeſty of heaven, adored by all thoſe millions of Celeſtiall Spirits, in his glorified humanity; and (what thou maiſt) enjoy the viſion of him by faith, till thou ſhalt be everlaſtingly bleſſed with a cleare, and preſent intuition. Long after that day; and be ever carefull in the meane time to make thy ſelf ready for ſo infinite an happineſſe. SEC. 6.

SECT.

SEC. 7.

SECT. VII.

AND now, O my ſoul, having left below thee all the triviall vanities of Earth; and fixed thy ſelf (ſo farre as thy weak eyes will allow thee) upon thy God, and Saviour, in his Almighty workes, and moſt glorious Attributes, it will be time for thee (and will not a little conduce to thy further addreſſe towards bleſſedneſſe) to faſten thy ſelfe upon the ſight of the happy eſtate of his Saints above, who are gone before thee to their bliſſe, and have (through Gods mercy) comfortably obtained

ned that which thou aſpireſt unto: thou that wert guided by their example, oc likewiſe heartned by their ſucceſſe: thou art yet a Traveller, they comprehenſors; thou art panting towards that reſt which they moſt happily enjoy; thou art ſweating under the croſſe, whiles they ſit crowned in an heavenly magnificence. See the place wherein they are, the heaven of heavens, the paradiſe of God; infinitely reſplendent, infinitely delectable; ſuch as no eye can behold, and not be bleſſed: ſhouldſt thou ſee thy Tabernacle in the midſt of the Sunne, thou couldſt not but bee encompaſſed with marvailous

SEC. 7.

SEC. 7.

vailous light; yet even there it would bee but as midnight with thee in comparison of those irradiations of Glory which shine forth above in that Empyreall Region; For
Rev. 21. 23. thy God is the Sun there: by how much therefore those divine rayes of his exceed the brightest beams of his Creature; so much doth the beauty of that heaven of the blessed surpasse the created light of this inferior and starry firmament. Even the very place contributes not a little to our joy, or misery; It is hard to bee merry in a Gaole; and the great
Nehem. 2. 2 Persian Monarch thought it very improper for a Courtier to bee of a sad coun-

countenance within the verge of ſo great a Royalty. The very devils conceive horror at the apprehenſion of the place of their torment, and can beſeech the over-ruling power of thy Saviour not to command them to go out into the deep. No man can be ſo inſenſate to thinke there can be more dreadfulneſſe in the place of thoſe infernall tortures, than there is pleaſure and joy in the height of that ſphere of bleſſedneſſe; ſith we know we have to doe with a God that delights more in the proſperity of his Saints, than in the cruciation, and howling of his enemies. How canſt thou then, O my ſoule, be but

SEC. 7.

Luke 8. 31.

SEC. 7. but wholly taken up with the ſight of that celeſtiall Jeruſalem, the beauteous City of thy God, the bleſſed Manſions of glorified Spirits? Surely, if earth could have yielded any thing more faire, and eſtimable than gold, pearles, precious ſtones, it ſhould have been borrowed to reſemble theſe ſupernall habitations: but, alas, the luſtre of theſe baſe materials doth but darken the reſplendence of thoſe divine excellencies. With what contempt now, doſt thou look downe upon thoſe muddy foundations of earth, which the low ſpirits of worldlings are wont to admire? and how feelingly doſt thou bleſſe and

and emulate the ſpirits of juſt men made perfect, who are honoured with ſo bliſſefull an habitation? SEC. 7. Heb. 12. 23.

But what were the place, O my ſoule, how goodly & glorious ſoever in it ſelf, if it were not for the preſence of him whoſe being there makes it heaven? Lo there the Throne of that heavenly Majeſty, which filling and comprehending the large circumference of this whole, both lower and ſuperior world, yet there keeps and manifeſts his ſtate, with the infinite magnificence of the King of eternall glory: there he in an ineffable manner communicates himſelf to bleſſed Spirits, both Angels and men; and that very

SEC. 7. ry Vision is no lesse to them than beatificall: Surely, were the place a thousand degrees lower in beauty and perfection than it is, yet that presence would render it celestiall; the residence of the King was wont to turn the meanest Village or Castle, into a Court; The sweet singer of Israel saw this of old, and could say, In thy presence is the fulnesse of joy; and at thy right hand are pleasures for evermore. It is not so in these earthly and finite Excellencies: A man may see mountaines of treasure, and be never a whit the richer; and may bee the Witnesse and Agent too in anothers honour, (as

(as *Haman* was of *Mardochees*) and be so much more miserable; or may view the pomp and splendour of mighty Princes, and be yet still a beggar; but the infinite graces of that heavenly King are so communicative, that no man can see him but must be transformed into the likeness of his glory. SEC. 7.

SECT.

Sec. 8.

Sect. VIII.

EVen thy weak and imperfect Vision of such heavenly Objects, O my soule, are enough to lay a foundation of thy blessednesse; and how can there chuse but be raised thence as a further degree towards it, a sweet complacency of heart in an appropriation of what thou seest; without which nothing can make thee happy? Let the Sunne shine never so bright, what is this to thee if thou bee blinde? Be the God of Heaven never so glorious, yet if he be not thy God; be the Saviour of the World

World never ſo mercifull, yet if he be not mercifull to thee; be the heaven never ſo full of beauty and Majeſty, yet if thou have not thy portion in that inheritance of the Saints in light; ſo farre will it be from yielding thee comfort, that it will make a further addition to thy torment. What an aggravation of miſery ſhall it be to thoſe that were children of the Kingdom, that from that outer darkneſſe whereinto they are caſt, they ſhall ſee aliens come from the Eaſt and Weſt, and ſit downe with *Abraham*, *Iſaac*, and *Jacob* in the Kingdome of heaven? Ceaſe not then, O my ſoul, till by a ſure and

SEC. 8.

Matth. 8. 11

Sec. 8. undefaiſible application, thou haſt brought all theſe home to thy ſelf; and canſt look upon the great God of Heaven, the gracious Redeemer of the world, the glory of that celeſtiall Paradiſe as thine owne. Let it be thy bold ambition, and holy curioſity to find thy name enrolled in that eternall Regiſter of Heaven: And if there bee any one room in the many Manſions of that celeſtiall Jeruſalem, lower and leſſe reſplendent than other, thither doe thou find thy ſelfe (through the great mercy of thy God) hapily deſigned. It muſt be the worke of thy faith that muſt doe it; that divine grace is it, the power where-

whereof can either fetch downe heaven to thee, or carry thee before hand up to thy heaven; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is yet more) aſcertaine thee of ſo bleſſed an union. SEC. 8.

Neither can it be but that from this ſenſe of appropriation there muſt neceſſarily follow a marvellous contentment, and complacency in the aſſurance of ſo happy an intereſt. Lord, how doe I ſee poore worldlings pleaſe themſelves in the conceit of their miſerable proprieties? One thinks, Is not this my great *Babylon* which I have built? Another, Are not theſe my rich Dan. 4. 30

SEC. 8. Mines? Another, Is not this my royall and adored Magnificence? And how are thoſe unſtable mindes tranſported with the opinion of theſe great (but indeed worthleſſe) peculiarities; which after ſome little time moulder with them into duſt? How canſt thou then, be, but pleaſingly affected, O my ſoul, with the comfortable ſenſe of having a God, a Savior, an heaven of thine own? For in theſe ſpiritual and heavenly felicities, our right is not partiall, and divided, as it uſeth to be in ſecular inheritances; ſo as that every one hath his ſhare diſtinguiſh'd from the reſt, and parcelled out of the whole; but here

here each one hath all; and this bleſſed patrimony is ſo communicated to all Saints, as that the whole is the propriety of every one. SEC. 8.

Upon the aſſurance therefore of thy Gods gracious promiſes made to every true beleever, finde thou thy ſelfe happily ſeized of both the King, and Kingdome of heaven, ſo farre as thy faith can as yet feoffe thee in both; and delight thy ſelf above all things in theſe unfailing pledges of thine inſtant bleſſednesſe; and ſay with the holy Mother of thy Redeemer, My ſoul doth magnifie the Lord; and my ſpirit rejoyceth in God my Saviour. Luk. 1. 46, 47.

Sect. 9.

Sect. IX.

FRom this feeling complacency in the owning of thy right to glory and happineſſe, there cannot but ariſe a longing deſire of the full poſſeſſion thereof: for thou canſt not ſo little love thy ſelf, as what thou knoweſt thou haſt a juſt title unto, and withall apprehendeſt to bee infinitely pleaſing and beneficial, not to wiſh that thou maiſt freely enjoy it. If thou have taſted how ſweet the Lord is, thou canſt not but long for more of him, yea, for all: It is no otherwiſe even in carnal delights, the deguſtation

ſtation whereof is wont to draw on the heart to a more eager appetition; much more in ſpiritual; the pleaſures whereof as they are more pure, ſo they are of the heavenly-minded with farre greater ardency of ſpirit affected. The covetous mans heart is in his bags; what hee hath doth but augment his luſt of more; and the having of more doth not ſatiate but enlarge his deſires; Hee that loveth ſilver, ſhall not be ſatisfied with ſilver; nor hee that loveth abundance with increaſe: but theſe celeſtiall riches are ſo much more allective, as they are more excellent, than thoſe which are delved out of the

SEC. 9.

Eccleſ. 5. 10

SEC. 9.

bowels of the earth. O my ſoule, thou haſt through the favour of thy God, ſip'd ſome little of the cup of immortality, and taſted of that heavenly Manna the food of Angels; and canſt thou take up with theſe ſlight touches of bleſſedneſſe? Thou haſt (though moſt unworthy) the honour to be contracted to thy Saviour here below; thou knoweſt the voyce of his Spouſe, Draw me and wee ſhall runne after thee; ſtay mee with flagons, comfort me with apples, for I am ſick of love; Make haſte my beloved, and be thou like to a Roe, or to a young heart upon the the mountaines of Spices: Where is thy love

Cant. 1. 4.
2. 5.
8. 14.

SEC. 10.

love if thou have not fervent desires of a perpetuall enjoyment? if thou doe not earnestly wish for a full consummation of that heavenly match? O my Lord, and Saviour, as I am not worthy to love thee; so I were not able to love thee (how amiable soever) but by thee. O thou that hast begunne to kindle this fire of heavenly love in me, raise thou it up to a perfect flame; make me not onely sick of thy love, but ready and desirous to dye for thee, that I may enjoy thee: Oh let me not endure that any worldly heart should be more enamoured of these earthly beauties, which are but

SEC. 9.

varniſhed rottennes, than I am of thee who art of abſolute and infinite perfections; and beſtoweſt them in being loved.

Oh when ſhall the day be, wherein thou wilt make up theſe bleſſed Nuptials; and endow me with a full participation of that glory wherwith thou art inveſted, from, and to all eternity? whereto have all thy ſweet favours, and gracious love-tokens tended, but to this iſſue of bleſſedneſſe? Oh doe thou Crowne all thy mercies in me, and me with immortality.

SECT.

SECT. X.

VPon this desire of fruition, (if thou wouldst be truely happy) there must follow a constant prosecution of that desire: for if thy wishes be never so fervent, yet if they be onely volatile and transient, they shall be able to availe thee little; slight and flickering motions of good, if they bee not followed with due indevours, sort to no effect. Content not thy self therfore, O my soule, that thou hast entertained into thy selfe some affective thoughts of thy beatitude; but settle thy self in firme reso-

SEC. 9.

reſolutions to purſue, and perpetuate them: Let them not call in as ſtrangers, but dwell in thee as in-mates, never to bee, by any ſecular occaſions, diſlodged. Theſe morning dewes of holy diſpoſitions, which are ready to be exhaled with every gleam of worldly proſperity, as they finde little acceptance from God, ſo they are able to afford ſmall comfort to thee; as whoſe condition is ſuch, that they leave thee more diſconſolate in their vaniſhing, than they yielded thee pleaſure in their momentany continuance. Be thou able to ſay with holy *David*, My heart is fixed, O God, my heart is fixed; and

Pſal. 57. 7.

SEC. 10.

and then thou maiſt well adde, I wil ſing and give praiſe; otherwiſe thy diſtracted thoughts will admit no cauſe of ſound joy. In this caſe it fals out with thee, O my ſoule, as with ſome fond child, who eagerly following a Bee in hope of her bag, ſees a gay Butterflie croſſe his way; and thereupon leaves his firſt chaſe, and runs after thoſe painted wings; but in that purſute ſeeing a Bird flie cloſe by him, he leaves tho flie in hope of a better purchaſe; but in the meane time is diſappointed of all, and catcheth nothing. It mainely behoves thee therefore to keep up thy Cogitations and Affections cloſe to theſe

SEC. 10. theſe heavenly objects; and to check them whenſoever thou perceiveſt an inclination to their wandring: like as the carefull Huntſman, when he findes his Hound offering to follow after a new Game, rates him off; and holds him to his firſt ſent. Whither are yee ſtraying, O my thoughts? what means this ſinfull and loſſefull inconſtancy? Can yee bee happier in a change? Is there any thing in this miſerable world that can be worthy to carry you away from the hopes and affectations of bleſſedneſſe? Have yee not full often complained of the worthleſneſſe, and ſatiety of theſe poore vanities here below

below? Have yee not found their promiſes falſe, their performances unſatisfactory, their diſappointment irkſome? Away then ye frivolous temptations, and ſolicit thoſe mindes that are low, and empty like your ſelves: For me, I diſdaine your motions; and being taken up with higher imployments, ſcorne to deſcend to your baſe ſuggeſtions, which tend to nothing but meer earthlineſs. SEC. 10.

But (as there is no fire which will not goe out if it be not fed) it cannot be enough that thou haſt entertained theſe gracious reſolutions, unleſſe thou doe alſo ſupply and nouriſh them with holy meditations,

SEC. 10. tations, devout prayers, continual ejaculations, and the due frequentation of all the holy Ordinances of thy God; without which, if they ſhall languiſh through thy neglect, thou ſhalt finde double more worke, and difficulty, in reviving them, than there could have been in maintaining, and upholding them in their former vigour. Bee not therefore wanting to thy ſelfe in the perpetuall exerciſe and improvement of all thoſe holy meanes, that may further and perfect theſe heavenly longings after ſalvation; thy God ſhall not be wanting to thee in bleſſing thee with an anſwerable ſucceſſe.

SECT.

SEC. II.

SECT. XI.

IT is the juſt praiſe of the marvailous bounty of thy God, O my ſoule, that he will fulfill the deſires of them that feare him. If therefore thou canſt hunger and thirſt after righteouſneſſe, if thy heart can yearn after heaven, he ſhall be ſure to ſatisfie thee with goodneſſe; and not onely ſhall bring thee home at the laſt to that land of promiſed bleſſedneſſe, but in the meane time alſo put thee into an inchoate fruition of happineſſe; which is the next degree of thine aſcent to heaven. Pſal. 145. 19.

That

Sec. 11.

That which is complete may be the ſureſt rule of knowing and judging of that which is imperfect: Wherein doth the perfection of heavenly bliſſe conſiſt, but in a perpetuall enjoying the preſence of God, in a cleare viſion of the divine Eſſence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace conſummate, ſo doſt thou, O my ſoul (being wrought to it by the power of the Spirit of thy God) even in this life (how weakly ſoever) enter upon all theſe acts and privileges of Beatitude: Even here below thou art never out of the pre-

SEC. 11.

preſence of thy God; and that preſence can never be other than glorious; and that it is not beatifical here, is not out of any deficiency in it, but in thine owne miſerable incapacity; who, whiles thou abideſt in this vale of tears, and art clogged with this fleſh, art no fit ſubject of ſo happy a condition. Yea that bleſſed preſence is ever comfortably acknowledged by thee, and enjoyed with ſuch contentment and pleaſure that thou wouldſt not part with it for a world, and that thou juſtly accounteſt all earthly delights but meer vexations to that alone; Whom have I in heaven but thee, and what doe I deſire on earth

Pſal. 73. 24

SEC. II.

Num. 24. 17.

earth in compariſon of thee? A *Balaam* could ſay (how truly ſoever) I ſhall ſee him but not now; I ſhall behold him but not nigh: But, Lord, I ſee thee even now; I behold thee ſo nigh me, that I live in thee, and would rather die than live without thee; I ſee thee, though weakly and dimly, yet truelie and reallie; I ſee thee as my God all-ſufficient, as my powerfull Creator, my mercifull Redemer, my gracious Comforter; I ſee thee the living God, the Father of Lights, the God of Spirits, dwelling in light inacceſſible, animating, filling, comprehending this glorious World; and doe awfully adore thine

thine infinitenesse. Neither doe I look at thee with a trembling astonishment, as some dreadfull stranger, or terrible avenger; but I behold thy Majesty so graciously complying with my wretchednesse, that thou admittest me to a blessed union with thee: I take thee at thy Word, O deare Saviour, even that sweet word of impetration, which thou wert pleased to utter unto thy coeternall Father, immediately before thy meritorious passion, I pray not for these alone; but for them also which shall beleeve on me through their Word; That they all may be one, as thou, Father, art in me, and I in thee; that

SEC. II.

Ioh. 17. 20.

21.

SEC. II. that they may be One in us; And the glory which
22. thou gaveſt mee, I have given them, that they may bee one even as wee are one; I in them, and thou in
23. me, that they may bee made perfect in one; and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. I know thou couldſt not but be heard in all that thou prayd'ſt; and therefore I take what thou ſuedſt for, as done.
1 Cor. 6. 17 Lord, I doe beleeve in thee, unite thou mee to to thee; make mee one ſpirit with thee; It is no Preſumption to ſue and hope for what thou haſt prayed for, and promiſed to performe; Oh make me accor-

according to the capability of my weak humanity partaker of thy divine nature; Vouchſafe to allow me, even me poor wretched ſoule, to ſay of thee I am my beloveds, and my beloved is mine: And by vertue of this indiſſoluble union, why ſhouldſt thou not, O my ſoule, find thy ſelfe endowed with a bleſſed participation of that heavenly life and glory, which is in, and with him? In that thou art united to thy body, thou imparteſt to it vegetation, ſenſe, motion; and giveſt it a ſhare in the exerciſe of all thy noble faculties: how much more entire and beneficiall is the ſpirituall union of thy God, and thee? Alas,

SEC. II.

2 Pet. 1. 4.

Cant. 6. 3.

SEC. 11. Alas, that bond of naturall conjunction is easily dissolved by ten thousand wayes of death: this heavenly knot is so fast tied, that all the powers of hell cannot unloose it; And the blessings communicated to thee by this divine match are so much more excellent, as the infinite giver of them is above thy meanenesse: Lo, now thou art actually interessed in all that thy God is, or hath; his Kingdome is thine, his glorie isthine to all eternitie.

SECT.

SECT. XII.

AND what now can follow, O my ſoul, upon the apprehenſion of thus enjoying the preſence of thy God, and the viſion of ſo bleſſed an object; and thine union with him, and participation of him, but a ſenſible raviſhment of Spirit with a joy unſpeakable, and full of glorie? Heretofore, if ſome great friend ſhould have brought me to the Court, and having ſhew'd mee the ſplendor and magnificence of that ſeat of Majeſtie, ſhould have brought me in to the ſight of his Roiall perſon; and

SEC. 12. ſhould have procured me not onely a familiar conference with him, but the entire affection of a favourite; and from thence there ſhould have beene heaped upon mee, Titles of honour, and large revenues, and (yet higher) a conſociation of Princely dignitie; How ſhould I have beene tranſported with the ſenſe of ſo eminent an advancement? how great and happie ſhould I have ſeemed, not more in others eyes, than in my owne? what big thoughts had hereupon ſwolne up my heart in the daies of my vanitie? But, alas, what poor things are theſe in compariſon of thoſe heavenly pro-

promotion? I might have been brought into the ſtateliеſt Court of this World; and have beene honoured not onely with the preſence, but the higheſt favours, of the beſt and greateſt of Kings, and yet have been moſt miſerable: Yea, which of thoſe Monarchs, that have the command, and diſpenſation of all earthly greatnes, can ſecure himſelf from the ſaddeſt infelicities? But theſe ſpirituall prerogatives are above the reach of all poſſible miſerie; and can, and doe put thee (in ſome degree) into an unfailing poſſeſſion both reall and perſonall of eternall bleſſedneſſe. I cannot wonder that *Peter*

SEC. 12.

SEC. 12.

Mar. 9.6. Luk. 9.33.

when with the other two Disciples upon Mount *Tabor*, hee saw the glorious transfiguration of my Saviour, was out of himself for the time, and knew not what he said; yet, as not thinking himself and his partners, any otherwayes concerned, than in the sight of so heavenly a vision, hee mentions onely three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themselves; it was enough for him, if without doores hee might be still blessed with such a prospect: But how had hee been rapt from himselfe, if he had found himself taken into the society of this wondrous transformation, and interessed in the communion

munion of this glory? SEC. 12.

Thy renovation, and the power of thy faith, O my ſoule, puts thee into that happy condition; thou art ſpiritually transfigured into the ſimilitude of thy bleſſed Saviour, ſhining with his righteouſneſſe and holineſſe; ſo as he is glorified in thee, and thou in him; Glorified, not in the fulneſſe of that perfection which will be, but in the pledge and earneſt of what ſhall, and muſt be hereafter. O then, with what unſpeakable joy, and jubilation, doſt thou entertaine thy happineſſe? How canſt thou containe thy ſelfe any longer within theſe bounds of my fleſh, when thou

Rom. 12.2. Eph.4.24.

Ioh. 17.10. 2 Theſ. 1.12

Sec. 12. feeleſt thy ſelf thus initiated into glory? Art thou in heaven, and know'ſt it not? Know'ſt thou not that hee who is within the entry, or behinde the ſcreene, is as truely within the houſe, as he that walks in the Hall, or ſits in the parlour? And canſt thou pretend to bee within the verge of heaven, and not rejoyce? What is that makes heaven, but joy and felicity? Thy very thought cannot ſeparate theſe two, no more than it can ſever the Sunne and light: For both theſe are equally the originals and fountaines of light and joy; from whence they both flow, and in which both are complete; there is no light which

Sec. 12.

which is not derived from the Sunne; no true joy but from heaven: as therefore the nearer to the bodie of the Sunne, the more light and heat, ſo the nearer to heaven, the more exceſſe of joy. And certainly, O my ſoule, there is nothing but infidelity, can keep thee from an exuberance of joy, and delight in the apprehenſion of heaven.

Can the weary Traveller after he hath meaſured many tedious miles, and paſſed many dangers both by Sea and Land, and felt the harſh entertainments of a ſtranger, chuſe but rejoyce to draw neare in his returne to a rich, and pleaſant home?

SEC. 12. Can the Ward, after an hard pupillage chuſe but rejoyce that the day is comming wherein he ſhall freely enjoy all his Lordly Revenues and Roialties? Can a *Joſeph* chuſe but finde himſelfe inwardly joyed, when out of the Dungeon he ſhall be called up, not to liberty onely, but to honour; and ſhal be arraied with a veſture of fine Linnen; and graced with *Pharaoh's* Ring, and Chaine; and ſet in his ſecond Chariot, and in the next Chaire to the Throne of Egypt? And canſt thou apprehend thy ſelf now approaching to the glorie of the heaven of heavens, a place and ſtate of ſo infinite contentment and

and happineſſe, and not be extaſied with joy? There, there ſhalt thou, O my ſoule, enjoy a perfect reſt from all thy toyls, cares, feares; there ſhalt thou finde a true vitall life, free from all the incombrances of thy miſerable Pilgrimage; free from the dangers of either ſinnes, or temptations; free from all anxiety and diſtraction; free from all ſorrow, paine, perturbation; free from all the poſſibilitie of change, or death: A life wherein there is nothing but pure and perfect pleaſure; nothing but perpetuall melodie of Angels and Saints ſinging ſweet Allelujahs to their God; A life which the moſt glo- SEC. 12.

SEC. 12.

rious Deity both gives, and is; A life wherein thou haſt the full fruition of the ever-bleſſed Godhead, the continuall ſociety of the Celeſtial Spirits, the bliſſefull preſence of the glorified humanity of thy deare Saviour; A life wherein thou haſt ever conſort with the glorious company of the Apoſtles, the goodly fellowſhip of the Patriarks and Prophets, the noble Army of Martyrs and Confeſſors, the Celeſtiall Synod of all the holy Fathers, and illuminated Doctors of the Church; Shortly, the bleſſed Aſſembly of all the faithfull Profeſſors of the Name of the Lord Jeſus, that

SEC. 12.

that having finiſhed their courſe, ſit now ſhining in their promiſed glory: See there that yet-unaproachable Light, that divine magnificence of the heavenly King; See that reſplendent Crown of righteouſneſſe, which decks the heads of every of thoſe Saints, and is ready to be ſet on thine, when thou haſt happily overcome thoſe ſpirituall powers, wherewith thou art ſtill conflicting; See the joyfull Triumphs of theſe exſulting Victors; See the meaſures of their glory different, yet all full, and the leaſt unmeaſurable; Laſtly, ſee all this happineſſe not limited to thouſands, nor yet Millions of years,

SEC. 12.

yeares, but commeasured by no lesse than Eternity. And now, my soul, if thou have received the infallible ingagement of thy God, [in that having beleeved, thou art sealed with that holy Spirit of Promise, which is the earnest of thine inheritance, untill the full Redemption of thy purchased possession] if, through his infinite mercy, thou be now upon the entring into that blessed place and state of immortality, forbeare (if thou canst) to be raised above thy self with the joy of the Holy Ghost, to be enlarged towards thy God with a joy unspeakable & glorious: See if thou canst now breath forth any

Eph. 1. 13.

14.

1 Thes. 1. 6.

any thing but praiſes to thy God, and ſongs of rejoycing, bearing evermore a part in that heavenly dittie of the Angels; Bleſſing, and Glory, and Wiſedome, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever, and ever.

SEC. 12.

Rev. 7. 12.

SECT.

SEC. 13.

SECT. XIII.

AND now what remaines, O my ſoule, but that thou do humbly and faithfully wait at the gate of heaven for an happie entrance (at the good pleaſure of thy God) into thoſe everlaſting Manſions. I confeſſe ſhould thy merits be weigh'd in the ballance of a rigorous Juſtice, another place (which I cannot mention without horror) were more fit for thee, more due to thee: for, alas, thou haſt been above meaſure ſinfull, and thou knoweſt the wages of ſinne, Death. But
Pſal. 59. 10. the God of my mercy hath pre-

prevented thee with infinite Compaſſion; and in the multitudes of his tender mercies hath not only delivered thee from the nethermoſt hell, but hath alſo vouchſafed to tranſlate thee to the Kingdome of his deare Sonne; In him thou haſt boldneſſe of acceſſe to the Throne of Grace; thou, who in thy ſelfe art worthy to bee a Child of wrath, art in him adopted to be a ho-heire of Glory; and haſt the livery and ſeizin given thee before hand of a bleſſed poſſeſſion; the full eſtating wherein I do in all humble awfulneſſe attend. All the few daies therefore of my appointed time will I wait at the threſhold of grace untill

SEC. 13.

Pſal. 86.13

Col.1.13.

Sec: 13. untill my changing come; with a trembling joy, with a longing patience, with a comfortable hope. Onely, Lord, I know there is ſomething to be done, ere I can enter; I muſt dye, ere I can be capable to enjoy that bleſſed life with thee: one ſtroke of thine Angel muſt be indured in my paſſage into thy Paradiſe; And lo, here I am before thee ready to embrace the condition; Even, when thou pleaſeſt, let me bleed once to bee ever happy. Thou haſt, after a weary walke through this roaring wilderneſſe, vouchſafed to call up thy ſervant to Mount *Nebo*, and from thence aloofe off, to ſhew me the Land of Promiſe, a Land

a Land that flowes with Milke and Honey; Doe thou but ſay, Die thou on this Hil, with this proſpect in mine eye, and doe thou mercifully take my ſoule from me, who gaveſt it to me; and diſpoſe of it where thou wilt in that Region of Immortalitie. Amen, Amen. Come Lord Jeſu, Come quickly.

BEhold, Lord, I have by thy Providence dwelt in this houſe of Clay more than double the time wherin thou wert pleaſed to ſojourne upon earth; Yet I may well ſay with thine holy Patriark, *Few and evil have been the dayes of the yeares of my pilgrimage*; Few Gen. 47. 9.

Few in number, evill in condition; Few in themſelves, but none at all to thee, with whom a thouſand years are but as one day. But had they beene double to the age of *Methuſaleh*, could they have been ſo much as a minute to eternity? Yea, what were they to mee (now that they are paſt) but as a tale that is told and forgotten.

Neither yet have they been ſo few, as evill. Lord what troubles and ſorrowes haſt thou let mee ſee, both my owne and others? What viciſſitudes of ſickneſſe and health? What ebbes and flowes of condition? How many ſucceſſions and changes of Princes

Princes both at home, and abroad? What turnings of times? What alterations of Governments? What ſhiftings and downfall, of Favcurites? What ruines and deſolations of Kingdomes? What ſacking of Cities? What havocks of Warre? What frenzies of Rebellions? What underminings of trecherie? What cruelties and barbariſmes in revenges? What anguiſh in the oppreſſed and tormented? What agonies in temptations? What pangs in dying? Theſe I have ſeen, and in theſe I have ſuffered: And now, Lord, how willing am I to change time for eternity, the evils of earth, for the

the joyes of heaven, miſerie for happineſſe, a dying life for immortality?

Even ſo, Lord Jeſu

Take what thou haſt bought; Receive my ſoule to thy mercie, and Crown it with thy glorie.

Amen. Amen.

Amen.

FINIS.

SUSURRIUM CUM DEO

SOLILOQVIES:

OR,

Holy Self-Conferences of the DEVOUT SOUL, upon ſundry choice Occaſions,

With Humble Addreſſes to the Throne of Grace.

Together with

The *Souls* Farwell to Earth,

AND

Approaches to Heaven.

By JOS. HALL, B. Norwich.

LONDON,
Printed by *Will: Hunt*, and are to be ſold by *George Latham* junior, at the Signe of the *Biſhops Head* in St *Pauls* Churchyard. 1651.

VERA EFFIGIES REVERENDI DOMI
IOSEPHI HALL NORWICI EPISCOPI.

This Picture represents the Forme, where dwells
A Mind, which nothing but that Mind excells.
There's Wisdome, Learning, Will; there Grace & Love
Rule over all the rest: enough to prove,
Against the froward Conscience of this Time,
The Reverend Name of BISHOP is no Crime.

BRITISH MUSEUM

THE AUTHORS SVPPLICATORY DEDICATION.

TO thee only, O my God, who haſt put theſe Holy Thoughts into my ſoule, doe I moſt

humbly desire to Dedicate both my self and them: Earnestly beseeching thee graciously to accept of both; And that thou wouldst be pleased to accompany and follow these my weake practicall Devotions, with a sensible blessing in every Reader. Let these good Medi-

Meditations not reſt in the eye, but deſcend into the Boſome of the Peruſers: and effectually work in their Hearts, that warmth of pious Affections, which I have here preſumed to exemplifie in mine; To the glory of thy great Name, and our mutuall comfort,

in the day of the glorious appearing of our Lord Jesus. Amen.

17 JY 60

THE

THE Heads of the ſeverall Soliloquies.

I.

The beſt Proſpect.

II.

The happy Parting.

III.

Heavenly Converſation.

IV.

Love unchangeable.

V.

The Happiest Object.

VI.

Vnchangable Duration.

VII.

Trust upon Triall.

VIII.

Angelicall Familiarity.

IX.

The Vnanswerable Christian.

X.

Hellish Hostility.

XI.

False Ioy.

True

XII.

True Light.

XIII.

Boſome-Diſcourſe.

XIV.

The inſenſible Fetters.

XV.

Satans Prevalence.

XVI.

Leaſurely Growth.

XVII.

Allowable Variety.

Miſ-

XVIII.

Misconstructions of holinesse.

XIX.

Two Heavens in one.

XX.

The Stock imployed.

XXI.

Love of Life.

XXII.

Equall Distribution.

XXIII.

The Bodies subjection.

The

XXIV.

The ground of Unprofi-
ciency.

XXV.

The ſure Refuge.

XXVI.

The light Burden.

XXVII.

Ioy intermitted.

XXVIII.

Univerſall Intereſt.

XXIX.

The ſpirituall Bedleem.

The

XXX.

The difference of actions.

XXXI.

The neceſsity of Labour.

XXXII.

Atquaintance with Heaven.

XXXIII.

The All-ſufficient Knowledge.

XXXIV.

Poore Greatneſſe.

XXXV.

Acceptation of Deſires.

Heavenly

XXXVI.

Heavenly Ioyes.

XXXVII.

Mixed Contentments.

XXVIII.

True Wealth.

XXXIX.

False Light.

XL.

The haste of Desire.

XLI.

Deaths Remembrancers.

XLII.

Faiths Victory.

The

XLIII.

The unfailing Friend.

XLIV.

Quiet Humility.

XLV.

Sure Mercies.

XLVI.

Dangerous Prosperity.

XLVII.

Chearfull Obedience.

XLVIII.

Heavenly Accordance.

XLIX.

Divine Bounty.

Sweet

L.

Sweet use of Power.

LI.

The power of Conscience.

LII.

Proud Poverty.

LIII.

The happiest Society.

LIV.

Hony from the Rock.

LV.

Sure Earnest.

LVI.

Heavenly Manna.

The

LVII.

The Hearts Treaſure.

LVIII.

The narrow Way.

LIX.

Gods various Proceedings.

LX.

The Waking Guardian.

LXI.

The Sting of Guiltineſſe.

Bene-

LXII.

Beneficiall want.

LXIII.

Interchange of Conditions.

LXIV.

The rule of Devotion.

LXV.

Hells Triumph.

LXVI.

Dumbe Homage.

LXVII.

Indifferency of Events.

The

LXVIII.

The transcendent Love.

LXIX.

Choice of Seasons.

LXX.

The happy Return home.

LXXI.

The confinements of age.

LXXII.

Sin without Sense.

LXXIII.

The extremes of Devotion.

LXXIV.

The Sick mans Vowes.

LXXV.

The ſuggeſtions of a falſe heart.

LXXVI.

Sacred Melody.

LXXVII.

Blemiſhes of the holy Function.

LXXVIII.

The bleſſed Reward.

Pre-

LXXIX.

Presages of Iudgement.

LXXX.

Vnwearied Motion, and Rest Eternall.

17 JY 60

To the Reader.

WE shall not trouble you with many materiall faults, onely Correct this following,

Page 177. line 15. for *Filthinesse* read *faithlesnesse*.

June the 26th 1650.

I Have peruſed theſe divine and holy Soliloquies between God and the faithfull Soule, and doe finde them to bee ſo pious and profitable, ſo ſweet and comfortable, and full of pious and ſpirituall Devotion, that I judge them well worthy to bee Printed and Publiſhed.

JOHN DOWNAME.

Selfe-Conferences.

Soliloq. I.

The beſt Proſpect.

My God, I ſhall not bee worthy of my eyes, if I think I can imploy them better, than in looking up to thy heaven: and I ſhall not be worthy to look up to heaven, if I ſuffer my eyes to reſt there, and not looke through heaven at thee, the Almighty Maker and Ruler of it; who dwell'ſt

Sol. 1. there in all glory and Majesty; and if seeing thee, I doe not always adore thee, and find my soul taken up with awfull and admiring thoughts concerning the: I see many eyes have looked curiously upon that glorious frame, else they could not have made so punctuall observation of the site, and motion of those goodly Globes of light, which thou hast placed there, as to foretel all their Conjunctions, and Oppositions, for many hundred yeares before; but, whiles they look at the Motions, let me look at the Mover; wondring, not without ravishment of spirit, at that infinite Power and Wisedom,

dom, which keeps up those numberlesse and immense bodies in so perfect a regularity, that they all keep their just stations, and times, without the least varying from the course which thou settedst them in their first Creation; so whiles their observation makes them the wiser, mine shall make me the holier. Much Variety of Objects hast thou given us, here below, which doe commonly take up our eyes; but it shall bee my fault, if all those doe not rather lead my thoughts to thee, than withdraw them from thee; since thy power and Majesty is clearely conspicuous in them all. O

Sol. I.

Sol. 2.

God, whiles I have eyes, let me never but ſee thee in all things, let me never but enjoy thee; Let mee ſee thee here as thou maiſt bee ſeen, by the eye of faith, till I may ſee, as I

1 Cor. 13. 12.

am ſeen, hereafter, in glory: Let mee ſee thee as through a Glaſſe darkly here on earth, till I may come to ſee thee face to face in heaven.

Soliloq. II.

The happy parting.

Euthym. in Præfat. Pſalmorum.

I Have lived divers years longer than holy *David* did; yet I can truely ſay with him; if that Pſalme were

were his which hath the Title of *Moſes*; We have brought our years to an end, as it were a tale that is told: Me thinks, O my ſoule, it is but yeſterday ſince wee met; and now wee are upon parting; neither ſhall we, I hope, bee unwilling to take leave; For what advantage can it bee to us to hold out longer together? One peece of mee cannot but grow more infirme with uſe and time; and thereupon muſt follow a decay of all faculties, and operations: Where the Tools are grown bad and dull, what worke can bee exquiſite? Thou ſeeſt it then neceſſary, and inevitable that wee muſt yeeld

SOL. 2.

Pſal. 90.9.

Sol. 2: to age, and grow worſe with continuance.

And what privilege can mere time give us in our duration? We ſee the baſeſt of ſtones laſt longer than the durableſt plants; and wee ſee trees hold out longer than any ſenſitive Creatures; and divers of thoſe ſenſitive Creatures out-laſt man, the Lord of them all: Neither are any of theſe held more excellent becauſe they weare out more houres: We know *Henoch* was more happy that was fetcht away at three hundred ſixty five yeares, than *Methuſelah* at nine hundred ſixty and nine: Difference of age doth nothing but pull downe

Gen. 5. 23. 24. 27.

downe a ſide where there are not ſupplyes of increaſing abilities. Should we continue our partnerſhip many yeares longer, could we hope for more health and ſtrength of body, more vigour of underſtanding and judgement, more heate of good affections? And can wee doubt that it will bee elſe-where better with us? Doe wee not know what abides for us above? Are wee not aſſured that if our earthly houſe of this Tabernacle were diſſolved, wee have a building of God, an houſe not made with hands, eternall in the heavens. Why therefore, oh, why, ſhould yee be loath

Sol. 2.

2 Cor. 5. 1.

Sol. 3: to part upon fair termes? Thou, O my ſoule, to the poſſeſſion of that happy Manſion, which thy deare Saviour hath from eternity prepared for thee in his Fathers houſe: and thou, O my body, to that quiet repoſitory of thy Grave, till yee both ſhall happily meet in the bleſſed Reſurrection of the juſt, never, never to be ſevered?

Soliloq. III.

Heavenly Converſation.

IT matters not a little with whom wee hold our familiar Converſation;

tion; for commonly we are transformed into the Diſpoſitions and manners of thoſe whoſe company we frequent: We daily ſee thoſe who by haunting the ſociety of Drunkards, and debauched perſons, have from civill and orderly men growne into extremity of lewdneſſe; and on the contrary, thoſe who have conſorted themſelves with the holy and vertuous, have attained to a gracious participation of their ſanctity: Why ſhouldſt thou not then, O my ſoul, by a continuall converſation with God, and his Angels, improve to an heavenly diſpoſition? Thou canſt not, whiles thou art Sol. 3.